

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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The Garden Amid the Brick Walls.

SUCH a glad surprise! Looking down out of a dusty window in the corridor of a city building, we saw at the foot of lofty brick walls a little court. In this narrow court were garden beds. Looking down, how far below it seemed to be! Looking up, how far up the brick walls towered! At the bottom of this deep, deep hole was that little garden where bloomed so many of the sweet favorites of the summer. It was plain that somebody loved flowers, perhaps a clerk, perhaps the janitor's wife, whose home was up among the chimney-pots but her garden was down apparently in the depths of the earth. In the midst of dingy city walls, were these sweet reminders of God's fresh, fair world of flowers and foliage without.

O in what depths of human experience, in what secluded nooks of humanity, it is our privilege to plant gardens! The flowers of hope and love, God's bloom of faith and patience and submission, we can bring out of natures that now seem isolated and dead. In city allies, in lonely country corners, may we accept this work as our privilege and crown!

Only a Brook.

THAT brook is hurrying away, splashing and dashing, one crystal ripple mirroring the next, rounding gracefully a ledge, lingering and hiding in a deep cool recess, then flowing out again to chatter away as it meets a bank of pebbles, and then finally disappearing beyond a clump of birches. A capitalist comes along, and sighs as he exclaims, "How much wasted power here!" If only guided, it might unite with another brook, and then what a hum of the spindles would be heard where bees and birds now make the only music!

"Only a boy!" we say. "Only a girl!" It is just youth with its thoughtless fun, its vivacity, its

energy, its enthusiasm, its intense vitality. Save, develop, use these forces. Guide these brooks. No service to society and to the Church is more important than that of the man or woman who saves mental and moral power, gathers it up, and directs it toward the best ends. No work is grander than that person's who encourages a boy's industry, who teaches him to be honest, manly, temperate, pure; who stimulates his sense of duty toward God, and helps him to be reverent, prayerful, loyal. Only a brook, but to how many useful wheels this now wasted power might be attached, and how effectively it might drive them!

The Upper Side.

WE speak of the night-time of sorrow. Is the night, though, an absolute or a relative fact? If we were at a high point above the earth, we should see it floating like a great, "golden argosy" in a sea of light, the sun forever shining. It is only a single side of the earth, the under side, that is for a little time in shadow. "At evening time there shall be light," says the word of God. In our sorrow, then, light is somewhere. It is the under side of the Providence that is dark, the human, earth-side. Faith would take us up where the sun forever shines, where the love of God and the wisdom of God fill all space with their light. May we see that upper and bright side, the divine side, God's side, of our sorrow! May we believe that he reigns and reigns to make all things work together for good to them that love him!

Love Laying Down Life.

AN aged woman, who for many years had loved and walked with her Lord, was startled one night by a summons to the room of a beloved daughter who had been seized with sudden illness. The

mother gave one look at the dear face, and believing that she saw the child of her love slipping from her, rushed from the room to summon help. Out into the dark, chilly night, wholly unconscious of herself, went the tenderly cherished, feeble woman, just risen herself from a sick-bed, with one thought impelling her, "I must have help for my child."

The physician lived just across the way. She rang his bell, bade him come quickly, and then sank down, never to rise again, the slender thread of life snapped short by this supreme act of self-forgetful love! They bore her tenderly to the beautiful home in which all rose up to call her blessed, and then a few more breaths, the low murmuring of "Our Father," and the precious old saint had passed "beyond the smiling and the weeping."

Now and then, right into this prosaic, commonplace life of ours, comes some striking object-lesson like this to call attention to the central truth taught by our Lord—that love lays down life. Love is not sentiment; it is sacrifice. Love forgets itself in remembering others. Love throws its own life away that life dear to our Lord may be saved! "Who-soever will lose his life for my sake shall find it."

Is not this lesson of practical import to us as Sunday-school teachers? If we be rightly moved toward this work, it is love that moves us. If we let love draw us whither it will, each child intrusted to our care will be a dear one, because one of His, and therefore one for whom we will gladly lay down life, to the putting aside of our pleasures, our plans, our engagements, where these may possibly conflict with a chance for ministry to "one of the least of these."

If we let love move us, our service will be delightful, though it may cost much of time and strength and heart interest. The teacher who loves much will have great reward, for the joy of life is in loving, not in being loved. "He who loveth is born of God."

Statistics of the Sunday-School Union of the Methodist Episcopal Church.

FIGURES are very dry, we know, yet where one has an interest in what the figures represent they become to him worthy of notice. The figures on a little piece of paper containing a check for ten thousand dollars are of great interest to the man in whose favor the check is drawn. We doubt not that many of our readers have sufficient interest in Sunday-school work to study the figures here given from our "Year Book" for 1885.

SUMMARY.

The statistics show that we have now 22,490 scholars, 246,054 officers and teachers, and 1,818,032 scholars. This is an increase over the previous year of 314 schools, 8,582 officers and teachers, and 57,596

scholars. Of the teachers, 215,602 are church members or probationers; and of the scholars, 408,332. There have been during the year 96,868 conversions in our Sunday-schools.

SUNDAY-SCHOOLS IN OUR FOREIGN MISSIONS.

	Schools.	Scholars.
Norway	46	3,502
Sweden	161	9,394
Denmark	26	1,391
Germany and Switzerland.....	426	21,589
Italy	15	383
Bulgaria.....	4	64
China.....	66	2,260
India.....	573	22,794
Japan.....	35	1,398
Liberia.....	29	2,113
Mexico.....	18	764
South America.....	32	1,604
Total.....	1,431	67,236

Arranged according to continental divisions, we have the following results:

	Schools.	Scholars.
Europe.....	678	36,303
Asia.....	674	26,452
Africa.....	29	2,113
America.....	50	2,368
Total.....	1,431	67,236

OUR SUNDAY-SCHOOLS AMONG THE IMMIGRANTS.

Not only have we in foreign lands Sunday-schools connected with the Methodist Episcopal Church, but we have them also among the immigrants in our own land, as the following table will show:

	Officers and		Scholars.
	Schools.	Teachers.	Scholars.
Norwegians and Danes.....	60	398	2,340
Swedes.....	77	729	4,447
Germans.....	825	9,373	46,695
Total.....	962	10,500	53,482

Sunday-School Periodicals of the Methodist Episcopal Church.

The Corresponding Secretary of our Sunday-School Union is also editor of Sunday-school publications. We give here a list of the periodicals issued under his editorial supervision, together with the average circulation for the year 1885, with the exception of *Our Youth*, which did not begin until December.

Sunday-School Journal.....	133,500
Sunday-School Advocate.....	202,000
Sunday-School Classmate.....	87,000
Picture Lesson Paper.....	271,000
Berean Leaf.....	1,300,000
Beginner's Leaf.....	155,000
Senior Leaf.....	80,000
Leaf Cluster.....	4,000
The Study.....	2,500
Our Youth.....	10,000

The following are issued under the editorial supervision of the German Corresponding Secretary:

Haus und Herd.....	7,500
S. S. Glocke.....	23,500

Neue Glocke.....	10,700
Bibelforscher.....	36,000
Bildersaal.....	200

The aggregate circulation of English periodicals for the year 1885 was 19,198,000 copies, and of German, 1,055,600; making a total of 20,253,600 copies. The aggregate number of pages contained in these was more than 250,000,000. Allowing ten hours to every working day, these figures show that for every minute of the working time there were issued over 1,335 pages.

The *Good Tidings* is not included in the above statement because that is a special publication issued monthly by the Sunday-School Union and by the Tract Society for the freedmen in the South. During the year 1885 there was a weekly average of 23,692 copies of this paper. The total number of copies distributed during the year was 1,232,000, containing 4,928,000 pages.

Too Vivacious.

VIVACITY is charming if not carried too far. Then it becomes wearisome and unattractive, and it is this extra effervescence that young people need to guard against. The excitement of the occasion, the love of admiration, the enjoyment of fun, tempts many a young girl to laugh too long and too loud, and to indulge in hoidenish ways, the remembrance of which will cause serious regret, if not lasting mortification.

It is delightful to meet with bright, animated, quick-witted persons. Their presence is exhilarating, and as long as they keep themselves within bounds they are indeed most charming companions. But one does not want to frolic continually, and it is a relief to turn from a too vivacious person for a quiet chat with one of a more sober turn of mind. The delirium of hilarity is no more agreeable to look upon than is the delirium of drink. It is an unnatural excitement, from which there must inevitably be a corresponding reaction.

Excess of any thing is injurious—excess of joy, excess of worry, excess of food, excess of pleasure, excess of grief. We need to be moderate in every thing, for moderation means health and happiness; and although time usually corrects any tendency we may have toward an exaggerated flow of spirits, we occasionally meet with those who have carried the propensity along with them into mature life and are still as volatile and vivacious as they were in their youth.

Bright wit by immoderate use becomes sharp satire, or sarcasm, and cuts like a two-edged sword. The ready laugh—used on all occasions—loses its best expression, and becomes meaningless and insipid. The speaking gesture, the play of emotion, the flash of intelligence, the smile, the sparkle, and the sprightliness which make up the charming picture are spoiled by constant and injudicious use.

Mad mirth needs restraint; and while it is every one's duty to be as lively and cheerful as possible, it is well, even for those who are constitutionally light-hearted and gay, to avoid being too vivacious, for too much levity is unwholesome for young or old.

Dating the Lesson.

A FRIEND of many years writes us in reference to an improvement in the arrangement of the lessons in the JOURNAL. He will pardon us for not referring to it sooner, but with our large circulation we are compelled to work in preparing the JOURNAL from two to three months ahead of date. But we will let him speak for himself. His courteous note is dated March 5:

"On behalf of myself, and of many others that use the SUNDAY-SCHOOL JOURNAL, I want you should have the date of each Sabbath placed on the page to which that Sabbath belongs. For example: I have the February number before me, and I open to page 50, and I find nothing on page 50 or 51 that gives me any idea whether the lesson I am after is to be found by turning to the right or to the left. And so I turn a while in one direction, and then a while in the other, and perhaps after my Bible class is out of patience waiting, at length I find the long-looked-for lesson. Now I submit that this life is too short to be spent in gratuitous leaf-fumbling, and in stirring up the 'old Adam,' when that unworthy old superannuate has nothing to do with the lesson."

A critic at our elbow suggests that if our dear old friend were in the habit of looking up the lesson before coming to Sunday-school, and if he trained his scholars to do the same, they would none of them have any difficulty in finding the lesson for the day.

We are afraid that is too severe. We can hardly believe that the writer, who is an old teacher, has any such loose habits, though the text of his letter does seem to point that way.

However, we accept his amendment, and with this month begin to place the date of the lesson at the head of the page, in order to help the diligent teachers and scholars who study at home to find the lesson without difficulty. When so found, we trust they will turn to the Bible, and find it there, in order that they may see its relation to other parts of the sacred volume.

Crooked People.

"HE is a crooked stick."

If you ever had any thing to do with a wood-pile you know what a troublesome thing a crooked stick is, for it will not lie straight itself, and what is worse, it will not suffer any of its neighbor-sticks to lie straight. Your patience is tried, and you wonder why all sticks are not straight, as they should be.

There are some crooked people in the world—very few to be sure, but still a few. They are sure to differ from you on every subject of conversation. They take the wrong side of every question—that is, the side which you don't believe in—and they refuse to be convinced. They must be wrong—you know—for they never agree with the majority and the majority is always in the right—or it ought to be. These crooked people make you feel uncomfortable, and you wish they would think, act, and talk like sensible people—that is, like yourself and your nearest friends.

Some people, however, are not really crooked, but only seem so to us, and time will show that they are straight. All reformers, such as Paul and Luther and Wesley, were thought to be crooked in their utterances, but those who said so were ignorant and time has pronounced a righteous verdict. The crookedness is not in the true reformer but in society, which he tries so hard to straighten out.

But if you meet a really crooked person, pause before you rashly censure. That wrong formation of the soul may be owing to a vicious education in early life. It may be the result of bitter sorrow or of wrong treatment on the part of others. Learn the cause and then feel pity, and if you censure, do so with a kind heart and never bitterly. The crooked person, if he can be made straight, yields not to harshness but to gentle remedies. He who can deal just right with crooked persons is sure to show that he is wise and good.

The God of the Bible.

BY REV. D. H. WHEELER, LL.D.

The last person to discover that a wise man cannot pray is Mr. John Burroughs, who, as an observer of nature, has acquired an audience whom he proceeds to insult with speculations in a department of knowledge where he is a stranger. Mr. Burroughs seems not to know that religion discovered the greatness of God before science did, and that the God of the Bible is fully as omnipotent as the god of scientific speculation. His entire argument is that God is too great to pay any heed to a prayer, and he enforces this reasoning by an assertion that the God of people who pray is a very small person indeed. How does Mr. Burroughs know all this? Why, he has heard other people say so—he could not probably give any better account of his repeating again what unbelievers in all times have been saying over and over again after each other. To all which these old replies may be repeated: God's greatness is the very ultimate ground of our confidence that he cares for us, and hears our prayers; if he were less than infinite he would be unable to attend to all our wants. In enlarging the scientific horizon, and making God greater to our knowledge, we have strengthened the faith of all good men. The greater we feel God to be, the more certain we

are that he is able to hear and answer us. The Burroughs argument, like all its predecessors, is an assertion that God is so great that he *cannot*, etc. This turning of *can* into *cannot*—making power issue in weakness—is the old, old argument of logical imbecility. Let Mr. Burroughs stick to his art as a depicter of details; wholes are not his domain.

To bind God fast with the thongs of his own power has been in all ages the fruitless toil of unbelief. The last man to attempt the task has nothing new in argument. The illustrations are drawn from the new science, but the logic is that of the oldest nescience. The new science enlarges the physical universe, and so enlarges our sense of the divine power. Faith may get some aid from it; it is a nearer approach to divine omnipotence, and every step we take in that direction confirms our confidence that with God all things are possible. To reverse all that, and say that the greater God is in nature the weaker he is in spiritual realms, is the absurdity of absurdities. If nature grew smaller under inspection we might well doubt. If we found the sun to be only a hot stone thrown into the air from the earth—absurd, of course—we might feel the impotence of nature's God. The immense distance from us and immense mass of the sun, and the insignificance of our earth in the comparison, are suggestions of infinite power, and confirm faith. So, too, those minute beauties and harmonies which Mr. Burroughs has discovered for us in fields and woods reveal to us an infinite activity and boundless art in the Maker of all things. So that whether we roam in infinite space, or look down into the microscopic world, we are getting always a deeper impression of the infinite energy of our Father. Every new enlargement of the vision of the works of God brings us onward to that conception of his power which is the very foundation of religious trust, which pervades the Scriptures, and upholds every believer's heart in the day of doubt. If we could see God lessening, weakening, becoming powerless in the outer world where his glory shines, we should grow to tremble for his empire in the inner world of his grace. If God is confronted by *cannots* in the material skies, we may well distrust his *can*s in the spiritual horizons. If he can do all things in one realm, surely he can do all things in the other. To say that God cannot hear and answer prayer is to deny his omnipotence.

The unbeliever's logic is no better when he accuses us of anthropomorphic ideas of God—that we make a God out of an enlarged man. Religion has been fighting against that notion—a humanized God—in all ages. "Ye thought that I was altogether such a one as yourselves," is the divine protest against the enfeebling effect of unbelief and sin, an effect which reveals itself in every limitation of divine power. The speculative man who says God is unable to hear prayer makes God into a man. His only reason for the denial is at last that a man could not do all that God does and is believed to do. He makes God weak like a man. If God be intelligent, he assumes that he must have a

man's limited intelligence. Nay, he goes farther, and denies that God has intelligence—he is only Force, unthinking and unloving. To make God weak like a man is bad enough; to make him dumb like a stone is worse. In short, the unbeliever degrades God either into finite intelligence or into mindless energy. And he, forsooth, sneers at men who believe in God as almighty, all-wise, and all-good! Fix it as he will—toss his terms about as he pleases—the unbeliever ends by making God helpless or mindless. It is a limited intelligence or an unintelligent power which creates or shapes the world, if we listen to the skeptic's creed. But we call God Father! Yes, and we add terms which exclude utterly all notions that he is only a man like one of us. We say "divine, eternal, heavenly, infinite Father." Is the result in thought only a man? The question answers itself. Our thought is "like as a father"—that this type of affection feebly illustrates the divine solicitude and faithfulness. We use the figure because we have no better type than motherly tenderness in our poor experience in clay tents under the sun. But he slanders us who says that the Father eternal and infinite is only a man in our prayers.

The necessity of employing the language of our human relations does not confine our thought to them. The man of science is in like need of describing the great by the little—of feeling his way through space with terms of measure gotten in the little circle of the earth. He is an absurd person who says that because *spirit* comes from *spiro* (I breathe) therefore spirit is only breath—that we mean nothing but breath. He knows that we mean something very different, and he knows what we mean. So when we call God "Our Father," he knows that we do not mean that God is a man; he knows what we mean. There is, however, a further difference between the believer and the skeptic. The believer finds in himself an intelligence like that which works in nature and accepts the revelation that God made man in his own image. The skeptic perceives not the intelligence nor the resemblance, but is perpetually denying our divine birth-right and birth-bond. This degradation of mind in God and man is one of the necessities of unbelief. And yet science reveals a vast gulf between man and the next creation below him, a gulf so wide that it is impossible to fill it except by pure assumption that once there was no gulf there. That "once" is back of all history, back of all knowledge, a creation of the imagination only. Man stands next to God in the field of thought. He is like God in quality of inner nature, though far, far beneath him in degree of elevation of nature. A "partaker of the divine nature" does not always err when from his low vale of mental and spiritual life he looks up to the infinite and calls God his Father, eternal and heavenly. Skepticism sneers at us for our heavenly hope and inheritance, but its sneer is a degradation of itself and an insult to the best aspirations of man. In the Bible God is greater than in science. If instead of selecting and perverting texts, the unbe-

liever would look into the Book for the grandeur and sublimity, the ineffable elevation and glory of God, he would cease to chatter about our manlike-God. And if he would think more reverently of our human powers, affections, and aspirations he would no longer doubt that man is a child of God—a ray of the eternal light, a spark from thought's blazing central sun.

Scripture Interpretation.

BY REV. MILTON S. TERRY, D.D.

First Paper.

It is the tendency of modern scholarship to classify and arrange theological as well as all other studies in special departments. The whole field of research in biblical, doctrinal, and historical studies touching the Christian religion, together with the theory and practice of preaching the Gospel, is now commonly designated by the huge title of "Theological Encyclopædia." Let no one be frightened at this large word. It is no more difficult to understand than "Dictionary," "Lexicon," or "Vocabulary." In the study of law, medicine, philosophy, geology, botany, and chemistry, it has been found necessary to employ many strange and foreign words, and why should theology be an exception? If we desire accurate knowledge in any of the studies we must master some hard words. The writer on theological encyclopædia simply aims to furnish a full and clear statement of the whole range of theological studies, and it is now customary to classify all these under four heads, namely, exegetical theology, systematic theology, historical theology, and practical theology. The interpretation of Scripture, on which we are going to write a few thoughts, is only a subdivision of "exegetical theology." To show how small a space it occupies even in this one department of theological study, we give an outline of what is comprehended under the title of

EXEGETICAL THEOLOGY.

- I. Biblical Philology.
- II. Biblical Introduction.
 - (1) Canonicus.
 - (2) Criticism.
 - (a) Higher Criticism.
 - (b) Lower Criticism.
- III. Biblical Archæology.
 - (1) Antiquities.
 - (2) Geography.
 - (3) Ethnography.
- IV. Biblical Hermeneutics.
- V. Biblical Theology.

Let none of our Sunday-school friends be scared at this pile of words. If any one is concerned to know more about any of them, let him get down his dictionary and learn. We have not space here to explain further. But if any one is appalled at sight of the above outline, let him forget it as soon as possible, and pass right on to something more acceptable.

The interpretation of Scripture is fast attaining the dignity and system of a science. Its formal

treatment is denoted by the term "Biblical Hermeneutics" (number iv in the outline above). It is the special province of Hermeneutics (a Greek word meaning the art of explaining) to define and illustrate the proper method of explaining the Holy Scriptures. For it is a lamentable fact that so many different and often contradictory ways of interpreting the Bible have been practiced that an earnest inquirer after the truth might naturally conclude that God's word was nothing but a collection of riddles. Hence the effort, especially noticeable in the last hundred years, to bring the interpretation of the Scriptures to some accepted principles and methods which, by their own simplicity and self-consistency, would commend themselves to all well-balanced minds.

From the days of the apostles until now many have been possessed with the idea that there may be several different meanings in every verse of the Bible. Even the learned and pious Origen taught that, as human nature was composed of body, soul, and spirit, so the Holy Scripture has a threefold sense, the bodily meaning (that is, the outside literal meaning), the soul-meaning, and the spirit-meaning. In modern times the Swedenborgians are teaching that the divine word is to be explained in three ways, the natural, the spiritual, and the celestial. And one has only to take up some of the current expositions of Daniel and the Revelation to see how nearly every interpreter is a law unto himself. Now as the roots of all sound theology are in the Bible, we cannot well overestimate the importance of correct principles of interpretation.

One of the simplest principles, and one fast coming to be uniformly held by the best interpreters as fundamental to all sound exposition, is that words and sentences can have but one meaning in one and the same connection. This is a revolt from the allegorical and mystical methods which have played such mischief with the language of the Bible. The moment we neglect this principle we drift out upon an uncertain sea. The interpreter, therefore, is bound to consider carefully how the subject of which an author writes lay in that author's mind. It is not for him to say how many meanings his words may possibly bear, and trifle over his language as if it were designed to be a riddle. The exact meaning of the author and that alone is to be set forth, and we have no right to assume that any of the biblical writers desired or designed to be misunderstood. It is therefore always a safe rule to follow the simple natural meaning of a writer's words.

The Holy Scriptures contain a few riddles, many parables and allegories, and a number of prophetic symbols which call for special treatment. To these we will devote a separate article. But in the interpretation of all Scripture the following rules will be found to furnish a very safe and useful guide. Rationally and consistently adhered to, they will prevent our running into the wild fancies which have too often been set forth as expositions of the word of God.

1. *Observe the natural meaning of the words.* To comprehend a speaker or a writer this is the first thing necessary. In the study of words we especially need to distinguish between the primary signification, and that which it may acquire by usage. Many a word has lost its original meaning and has come to be applied in a variety of ways. The word *prevent* originally meant to *go before* one, in the sense of helping him; now it is commonly used to denote the very opposite idea of *hindering*, or standing in one's way. This study of words is in itself a most interesting and useful pursuit; and inasmuch as words are the elements of language, it is impossible to apprehend the meaning of a written document without a correct knowledge of its words.

2. *Observe the ordinary laws of language.* In other words, interpret grammatically. He who would faithfully explain the meaning of any portion of the Bible must give close attention to the grammatical relations of words, note the course of thought, and allow each case, mood, tense, and the position of each word, to contribute its part to the whole sentence.

3. *Always keep an eye to the context.* The gravest misconceptions of a writer's meaning and the grossest perversions of Scripture have sometimes arisen from not attending to the connection of thought in which a text appears.

4. *Study to master the scope and plan of each book of the Bible.* The scope of a book is the object or purpose which the writer has in view. A skillful writer will make all the parts of his work subserve his one great object, and will plan to accomplish that object by following some definite order of thought. Hence the importance of having an analysis of each book of the Bible. We grasp more firmly the import of each part when we see it in its relation to the whole.

5. *Compare Scripture with Scripture.* The Bible is a wonderfully self-interpreting book, and all real parallel passages serve to explain and illustrate each other.

6. Finally, *Let every interpreter seek to place himself into the life and times of the sacred writer.* It is not easy for one to disengage himself so far from the living present as to live again in thought amid the scenes where prophets and apostles wrote. The manners and customs of that ancient time were in many respects very different from ours, and we are ever liable to misunderstand and misinterpret biblical allusions if we are not familiar with the life and usages of the Orient. Some one has said that seeing Palestine is a fifth gospel. Travel in the lands of the Bible helps greatly in the study of the sacred records. By every means within his reach the interpreter of Scripture should study to transport himself into the times and position of the sacred writer, look through his eyes, feel with his heart, and catch his emotion. Thus will he be best able to reproduce the exact meaning of that which is written.

Discouraged Teachers.

BY REV. J. I. BOSWELL.

It was at the close of school, and nearly all had passed out. There, half-way down the middle aisle, stood one of the teachers, Thomas Croaker by name, and on his handsome face there gleamed a lurid look of mingled wrath and grief. Tenderly he held in his hand a black silk hat which was crushed quite out of shape, and sadly he moaned as I drew near, "That mischievous Bill Wilberforce has sat upon my new hat, and just look at it! He did it on purpose, I know he did." And then he added in a funereal tone, which no pen can describe, "I shall give up my class, for I am not fitted to be a teacher."

Poor Thomas! He had tried so hard to teach those restless boys that afternoon, and the result of all his toil was only this and nothing more, a broken hat!

But he is not the only discouraged teacher in the world. He is but one of many that we meet in our joyous pilgrimage through life who need to have a few more rays of sunshine in their faces and a few more sparkles of hope fluttering in their hearts.

What is the matter now?

"I have just come from the Sunday-school convention, and what do you think the chief speaker said? He said that no one ought to be a teacher who did not spend six hours a week upon the study of the lesson and read up a little library of 'notes' and commentaries. Now I cannot do that, for I am driven with work from morning until night, and when the day is ended I am tired out."

Well! Do not worry over what the speaker has said, for he is not infallible, and you are not obliged to cut your cloth according to his extensive pattern. If you cannot spend six hours a week, you can spend one or two, for where there is a will there is a way, and your will is a pretty strong one. Read the lesson with care, and roll it over in your mind until you find out what you know and, if possible, what you would like to know, and then use such "Lesson Helps" as are alike brief and suggestive. Stop there, if you lack the time to go farther. Study with a clear end in view, and when your mind is thereby roused to action you will study rapidly. He is a poor student who measures his work merely by the number of hours which he has spent upon it.

"I do not know enough to teach the Bible lesson as it ought to be taught, and I should be a scholar rather than a teacher."

That may be said of many teachers, and perhaps of you, but let others judge. The school must get the best teachers possible, and it has laid its hands upon you; therefore submit and improve. By teaching you will learn, and by giving knowledge you will gain the more. Oft bending the bow strengthens the arm, and the arrow flies the faster and the farther. No man loses any light by kindling with his torch the torches of other people, and the circle of illumination spreads thereby. Love your work of teaching, and your task will change into your joy, and what you do feebly now will be

better done to-morrow. Exercise improves the kind of teaching, for it is the unused pump that soon becomes dry; but the one in steady use gives forth abundant and purest water.

"I cannot manage the class, for there is one of the girls in it who is unruly and will not behave. She distracts the attention of the others, and when I utter a gentle rebuke she laughs and gives a rude reply."

That is not pleasant, but for such a trial there is more than one remedy. Insist quietly and firmly on good manners, for if you do not teach obedience to authority you will fail to teach the foundation of all good morals. Tire out your scholar with a steady eye and a steady and gentle voice, for surely she will be quiet when she finds out that the great and only lesson you purpose to teach the class on a Sunday afternoon is the infinite importance of Miss Fidgety behaving herself. If you fail to control her, this must be the reason her father and mother failed before you. As a last resort ask the superintendent to place her in another class, and he will do this sooner than have you resign as a teacher, if he thinks you fit for that office. No scholar, big or little, boy or girl, has a right to make the teacher's work a burden, and frustrate all honest efforts to do good.

"My class does not care to have me teach them."

If this be so the fault may be with you rather than with them, and perhaps it is a fault which you can remedy. Scholars are not eager for a teacher who is absent one Sunday out of every three, who talks but does not instruct, and who has more of vinegar than of sugar in both voice and manner. But you are not one of that kind—O certainly not! Then do not think that, because it is hard to hold the attention of the scholars all the time, therefore they do not care to have you for their teacher. You are mistaken, and if you leave the school so may they. They do not wish you to resign, and you have a stronger hold upon their affections than you are aware of. Do not distrust your own ability, and thus fail to do the good you might.

After all, in teaching Bible truth it is not simply what is said that makes the impression, but the spirit with which one speaks. Truth shines upon the printed page, but comes with greater power when it comes through the medium of a living soul. The gospel of salvation is to come through men to men, for this is the will of God and it agrees with reason. Teach, then, the facts of the lesson, but teach the Christian spirit which underlies all Bible truth; teach that by your own blameless and holy life.

Do your work as a teacher under the inspiration of the highest motives. Let the grandeur of your calling cheer you when the moment of despondency comes. As you teach be yourself a learner, and if your class be somewhat trifling, and if what you say should seem to be but little heeded, do not easily lose heart, but learn those lessons which all of us need to know in the battle of life, Courage and Patience.

Jumbo and the Catechism.

BY REV. JOHN J. KELLER.

IN the JOURNAL for March, 1886, I have read that "Something for Presiding Elders and Pastors." The fact that all the children in a Methodist Sunday-school had seen the elephant Jumbo, and not one had ever seen a Methodist Catechism, was not only amusing, but it was also a very poor testimony for their parents and pastor. There is not a better book printed in the Methodist Book Concern, to instruct the children systematically in Bible knowledge, than our Catechism.

If the Bishop had asked that question in one of our German Methodist Sunday-schools the children would probably have answered that they have seen the elephant Jumbo, but they would have also answered that they had not only seen a Methodist Catechism, but had learned it.

As a rule we do not use the Catechism in our Sunday-schools. In our Sunday-schools we use the *Bibelforscher* (lesson leaf), the *Bildersaal* ("Leaf Cluster"), and some other helps, which our German Sunday-school Bishop, Dr. H. Liebhart, prepares for our schools from time to time.

For the instruction in our Catechism we have, in our German churches, special meetings for our children. Such meetings are generally held on Saturday. These meetings are held in each year at least six or seven months, from October to May. The children will attend these special meetings for two or three years, some even longer. I have at the present time over fifty children together every Saturday. In these meetings we instruct the children exclusively in our Catechism and in Bible history; the children will learn the Catechism by heart, and they will attend these meetings till they are about thirteen or fourteen years of age. After they have learned the Catechism, and have been instructed in this way, they will, as a class, be examined in the church before the congregation, in order that the parents and friends may see and hear that the pastor has done his duty, and that the children know something about the word of God. We do believe that a good, thorough Bible knowledge is very necessary to become a good and sound Christian. A young person who understands the plan of salvation as the Bible teaches it will become a better and more useful Christian after such a person is soundly converted.

Such special meetings for our older Sunday-school children are held, so far as I know, by all our German Methodist ministers. In every Quarterly Conference the presiding elders ask the question in regard to these instructions. Very often the presiding elders report at our Annual Conference (Chicago German Conference) that the duty required by our Discipline, to instruct the children in the Catechism, has been fulfilled.

As this mode of instruction has proved itself very good among us, we intend to go on and do so in the future.

Bits for Teachers.

BY B. M.

HOME READINGS.

OUR Home Readings are so often an illumination to the lesson that we should endeavor to secure the universal reading of them by teachers and scholars. It would be a good thing for the leader of the Teachers' Meeting, to announce that at the next meeting he will call on Mrs. A—— to tell what Tuesday's Home Reading is about, and how it touches the lesson; and Miss B—— to tell about Wednesday's Reading, with its bearing on the lesson, and so on, till all the Readings shall be briefly noted in Teachers' Meeting. You will thus have six little lamps shining on the lesson before you begin the study of it at all. Notifying them beforehand will secure a very pleasant exercise. The same plan might be tried in the Sunday-school if the class is advanced enough.

THE RESTLESS BOY.

Yes, we've had the restless boy. He is never absent. Rain will keep away the girl who is absorbed by her new hat, and storm will often detain the chronic giggler and whisperer, but the troublesome boy cannot be hindered by trifles. Every teacher of boys knows how he wriggles and twists through the opening exercise, rattles his paper when the superintendent calls "Silence!" and punches the other boys during prayer-time.

"What shall be done with him?" asks the long-suffering teacher, with a discouraged tremble in her voice and a tired, long-drawn sigh.

Well, in the first place have him sit next to you. Insist upon this; though you will probably not need to insist if you make the request pleasantly, and as though you expected him to acquiesce at once. Give him something to do as far as possible. Have him find the place in the singing-book, encourage him strongly to sing; have him mark the attendance if he can be trusted to do it, or whatever is to be done. Study the lesson with him in your mind, and have one point at least for him which you can bring out early before he is already absorbed. Above all, endeavor to have great patience, remembering that the boy who is felt in your class is the boy who will be felt out in the world by and by.

PROFITLESS DISCUSSIONS.

In almost every Bible-class there is a member who is always tempting you to a long, profitless discussion. He has some hobby, some mystery of godliness which he has solved; or perhaps he has found some mistake of Moses or Paul or John. There will be times when you must fail to recognize his presence. Generally, it is well to give the time to teaching the truth, leaving the wrong to show itself by contrast. As Spurgeon says: "If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down beside it, and the work is well done." Long remarks on the number and turn of the crooks are not profitable. Lay the truth down beside it and avoid long discussions.

The Author of "Man's Mortality."

THE Rev. John Lee, of Wyanet, Illinois, writes as follows:

"In the prefatory note to that rare poetical gem entitled 'Man's Mortality,' which appeared on page 42 of the February number of the SUNDAY-SCHOOL JOURNAL, there is a statement which requires correction. That statement is: 'The translation is by Dr. Donne.' The translator is not Dr. John Donne, the famous English poet and divine, but Dr. John O'Donovan, the eminent Irish scholar and antiquarian. O'Donovan was professor of the Irish language, history, and archæology at Queen's College, Belfast, and edited with unusual ability 'The Annals of Ireland by the Four Masters from the Earliest Historic Period to A. D. 1616,' in which he gives the Irish text from the original manuscripts, and an English translation. He died in Dublin, December 9, 1861."

The World's Woman's Christian Temperance Union.

THE object of this organization as stated in its circular is, "To unify the interest in the temperance cause of Christian women throughout the world, by introducing the noontide hour of prayer for the triumph of Gospel temperance in all lands, observing Thursday afternoon as the hour for local Woman's Christian Temperance Union prayer-meetings, with especial reference to this thought, by a petition to all governments for prohibitions, and by the visits of the superintendent, Mrs. Leavitt, and other ladies to foreign countries for the purpose of introducing our methods and outlining a system of organization which shall eventually enlist the people of all nations in the effort to overthrow the poison habits of mankind."

The Union is circulating the following petition to be presented to the government of every civilized nation on the globe:

"Honored Rulers, Representatives and Brothers: We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that when the brain of man is clear his heart is kind, his home is happy, his country prosperous, and the world grows friendly. But we know that alcoholic stimulants and opium, which craze and cloud the brain, make misery for man and all the world, and most of all for us and for our children. We know these stimulants and opiates are sold under legal guarantees, which make the governments partners in the traffic, by accepting as revenue a portion of its profits, and that they are forced by treaties upon populations either ignorant or unwilling. We have no power to prevent this great iniquity under which the whole world groans and staggers, but you have power to cleanse the flags of every clime from the stain of their complicity with this unmingled curse.

We therefore come to you with the united voices of representative women of every civilized nation under the sun, beseeching you to strip away the safeguards and sanctions of the law from the drink traffic and the opium trade, and to protect our homes by the *total prohibition* of this twofold curse of civilization throughout all the territory over which your government extends."

It is expected that at least five years will be required to work up this petition. The women of every nation will be enlisted in the work. May God speed the right!

Opening and Closing Services for Second Quarter of 1886.**OPENING SERVICE.****I. SILENCE.****II. RESPONSIVE SENTENCES.**

SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by him; and without him was not any thing made that was made.

SCHOOL. In him was life; and the life was the light of men.

SUPT. And the light shineth in darkness; and the darkness comprehended it not.

SCHOOL. That was the true Light, which lighteth every man that cometh into the world.

SUPT. As many as received him, to them gave he power to become the sons of God.

SCHOOL. The law was given by Moses, but grace and truth came by Jesus Christ.

III. SINGING.**IV. PRAYER.****LESSON SERVICE.****I. CLASS STUDY OF THE LESSON.****II. SINGING LESSON HYMN.****III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.****IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.****V. THE SUPPLEMENTAL LESSON.*****VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).****CLOSING SERVICE.****I. SINGING.****II. RESPONSIVE SENTENCES.**

SUPT. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

SCHOOL. Thanks be to God for his unspeakable gift.

III. DISMISSAL.**THE APOSTLES' CREED.**

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 29.]

LESSON X. JESUS THE BREAD OF LIFE.

[June 6]

John 6, 22-40. [*Commit to memory verses 27-29.*]

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one wherinto his disciples were entered, and that Je'sus went not with his disciples into the boat, but that his disciples were gone away alone;

23 Howbeit there came other boats from Ti-be-ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Ca-per-na-um, seeking for Je'sus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Je'sus answered and said unto them, This is the

work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work?

31 Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat.

32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Je'sus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

General Statement.

The miracle of the five loaves marks an epoch in the ministry of Jesus. On that day the thousands who ate of the divinely furnished bread were eager to crown him the king of Israel, and to throw off the yoke of Rome. On the next day they forsook him at once, and left him utterly friendless, save for the twelve, who still remained faithful to their Master. The cause of this remarkable revulsion of feeling is shown in the sixth chapter of John. The multitude which had fed upon the five loaves expected that a new era was now to begin, when they would no longer be compelled to work for their bread, but should receive it as manna from heaven. In the morning they missed Jesus, and could not find him; so passing over the sea they came to Capernaum, and there to their surprise they found the Master. They flocked around him in wonder, but he who read their inmost thoughts rebuked them for their eagerness to obtain bodily bread, while forgetting the

true heavenly manna. He delivered a discourse, partly uttered in the streets of Capernaum, partly in the synagogue, and interrupted throughout by the inquiries and remarks of the people, in which he showed the deep purpose of the miracle wrought on the day before. That purpose was more than to feed the bodies of men; it was to reveal Jesus himself as the bread of life. He showed them that the object of his ministry was not to found an earthly kingdom; it was to bring men into fellowship with God by faith in his Son. These thoughts were too lofty for the carnal minds of the people; with one accord they left him, and during the rest of the Saviour's stay in Galilee he was followed only by the twelve, to whom he now began to give warnings of his own death, and the salvation which it should bring to men. The year of popularity was over, and the year of opposition now began.

Explanatory and Practical Notes.

Verse 22. The day following. On the morning after the miracle and the storm on the lake. **The people, which stood on the other side.** The multitude which had eaten of the loaves. They were at Bethsaida, which was "the other side of the sea" in relation to Capernaum, where Jesus was. **There was none other boat.** On the evening before they had seen but one boat, that of the disciples, drawn up on the shore. They had also seen Jesus send away his disciples in that boat, while he remained behind. They now found that Jesus was gone, they knew not where. He had walked upon the waters to meet his disciples in the storm, but of this fact they were ignorant.

23. Howbeit there came other boats. This is inserted to explain the statement of the next verse, that "they took shipping." These boats came in the morning, perhaps driven in shore by the storm, and by them the crowd sailed across to Capernaum. **From Tiberias.** This is the only mention in the New Testament of the largest city upon the Sea of Galilee, a city which gave the lake one of its names, "The Sea of Tiberias." It was situated upon the south-western shore; had been recently built by Herod, and was named after the emperor Tiberias. **Nigh unto the place.** Perhaps the harbor of Bethsaida is here referred to, as that was a mile from the place of the miracle.

24. Saw that Jesus was not there. And that there was no possibility of his furnishing them with a breakfast as he had furnished them with a supper. **They also took shipping.** Rev. Ver., "they themselves got

into the boats." **Came to Capernaum.** As that had been the head-quarters of Jesus during the year past, and the place where they would be most likely to receive tidings of him. It was a sail of about six miles from the place of the miracle, across the head of the lake.

25. When they had found him. He had landed on the plain of Gennesaret, a few miles south of Capernaum, and wrought a number of miracles, and then went on to the city. **On the other side.** The other side from the place of the miracle. The same expression in verse 22, and here refers to opposite sides of the sea. **Rabbi.** Meaning "Master," or "Teacher," a title of respect. **When camest thou hither?** They were surprised to meet at Capernaum the one who had fed them on the previous day beyond Bethsaida, when they saw no means by which he could have made the journey.

26. Jesus answered them. As usual, he answered their thought and not their words. Their *thought* was that he might work another miracle of feeding. **Verily, verily.** In the original, "Amen, amen;" a word of emphasis, calling special attention. **Not because ye saw the miracles.** Rev. Ver., "not because ye saw signs." They had seen them, indeed, but they had not discerned their inner meaning, and they had looked upon them in a purely selfish way. **But because ye did eat of the loaves.** And their object was to get more bread for the body, rather than to find food for the spiritual nature. The same trait is still seen. People will choose a Church from social considerations;

will attend it because it helps their trade or gives them reputation; and in mission-schools many will come for a Christmas gift or a supper. Yet from the lower motive some will rise to the higher. Some who are attracted by the gain, or the dole of alms, or the new shoes, may become sincere Christians.

27. Labor not for the meat which perisheth. This does not mean that people should give up secular employment and live in idleness, trusting in God to support them, for that was the very sin for which Christ was rebuking the people. It means that our first thought should be for the spiritual nature and its needs, not for the physical, for which most men live. **That meat which endureth.** The food of the soul, which is divine truth, apprehended not by the intellect, but by the spiritual nature. **Unto everlasting life.** Rev. Ver., "eternal life." Eternal life is more than an endless life. It is the life of God, in which men may share, becoming partakers in the divine nature. It is the life in Christ, the real life which endures when time shall be no more. **The Son of man shall give.** Christ, as the Son of man, or the complete representative Man, the Man in communion with God, is the channel through whom this life comes to men. **Him hath God the Father sealed.** Set apart by his work, and approved by miracles as a divinely appointed worker.

28. What shall we do? This is the first question of every inquiring soul. The answer which Jesus gave drove many from him. They expected to have some Pharisaic forms prescribed, some outward works set before them. How many ask this question, but go no further in the way of salvation!

29. This is the work of God. They ask about *works*, and Jesus tells them that the true work is *faith*. **That ye believe on him.** This is the primal requirement, to accept Christ as our Master, to rest upon him implicitly as our Saviour, to believe his words as our Teacher. He who does this will do the works of God, for he will do what Christ, who is God, wills him to do. The sum of all the Gospel is believing in Christ.

30. They said therefore. Take notice that some of these who were now asking Jesus for a sign were the very men who had eaten of the "five loaves" on the day before; and the rest were people who had heard of the miracle. **What sign shewest thou?** They desired him to repeat the miracle of yesterday; showing that it had made no deep impression upon their selfish hearts. **That we may see, and believe.** Just so there are many now who wish to know "the evidences of Christianity," when there are abundant evidences before them, in the lives of Christians.

31, 32. Our fathers did eat manna. This was a direct hint for him to work again the miracle of feeding the five thousand. **Moses gave you not that bread.** They contrasted him as a leader of the people with Moses, who gave them the manna. Christ answers, "The manna was not given by Moses, but by my Father, who

gives you now the true bread from heaven." **The true bread from heaven.** That which satisfies the needs of the spirit, as bread satisfies those of the body.

33. The bread of God is he. That bread in ancient time God gave through Moses, this he gives directly; that was for the perishing body, this is for the imperishable spirit; that was only for a time, this is for eternity. **Which cometh down from heaven.** The Son of God, who was with God, and came from God to redeem men.

34. Lord, evermore give us this bread. They spoke with a measure of sincerity, yet without understanding the meaning of their own words. They did not desire spiritual blessings, but temporal; earthly, not heavenly, bread was in their minds. Just so the Samaritan woman said, "Give me this water," but she went on to clearer insight, while they remained blind. So, too, there are many who say, "I would like to be a Christian," when in their inmost hearts they refuse the Gospel.

35. I am the bread of life. He is to the soul what bread is to the body: he is needed by all; he is adapted to all; he supplies all; he gives eternal life to all. **He that cometh to me.** He comes to Christ who seeks him with the sincere purpose of believing on him. **Shall never hunger.** For he shall find the springs of life in Christ. He may be very poor, but in Christ he is rich. He may be hungry, but he has a feast in his Saviour.

36, 37. But I said. When these words were spoken has not been left on record. **See me, and believe not.** They had seen him, but not with the insight of faith. They had eaten of his bread, but not entered into his spirit. **All that the Father giveth me.** The "all" are those who desire Christ from the right motive, and such cannot be kept away from him. **In nowise cast out.** How precious the assurance that no one who seeks Christ will be turned away from him!

38. I came down from heaven. This was the lofty claim which Jesus of Nazareth put forth, and from which he never swerved. **Not to do mine own will.** In other words, that his will and the Father's will were one, and that he would carry out completely God's purpose of redemption and salvation for men. Let us choose God's will as fully as our Saviour chose it.

39. All which he hath given me. God has given to Christ all who believe on him, and not one can be lost except by his own will. **Raise it up.** At the glorious consummation, at the end of all things, in the judgment.

40. Seeth the Son. Rev. Ver., "beholdeth the Son," a looking at Christ with the eyes of the soul. **Believeth on him.** Believes on him once, and continues to believe on him ever. **Raise him up.** For the life of God is in such, and he cannot be holden of death.

HOME READINGS.

- M.* Jesus the bread of life. John 6. 22-40.
Tu. Seeking the bread selfishly. Acts 8. 9-24.
W. The bread from God. 2 Pet. 1. 10-21.
Th. The manna sent. Exod. 16. 9-26.
F. The bread from heaven. John 6. 41-58.
S. The bread broken. Luke 22. 7-20.
S. One bread in Christ. 1 Cor. 10. 1-17.

GOLDEN TEXT.

Lord, evermore give us this bread. John 6. 34.

LESSON HYMN. 7, 6.

Hymnal, No. 849.

O Bread to pilgrims given,
 O Food that angels eat,
 O Manna sent from heaven,
 For heaven-born natures meet;
 Give us, for thee long pining,
 To eat till richly filled;
 Till, earth's delights resigning,
 Our every wish is stilled.
 Jesus, this feast receiving,
 We thee unseen adore;
 Thy faithful word believing,
 We take, and doubt no more.

TIME.—Next day, after feeding the five thousand.

PLACE.—Capernaum.

RULERS.—Same as before. (See Lesson II.)

CONNECTING LINKS.—The lesson continues the story of the last lesson, and is its own connection. It is so simply told we can almost see the people at Bethsaida waking in the morning, thinking, perhaps, that for their morning meal they are to be fed, as on the evening before, by a miracle. They look about for Jesus; they do not find him; they search every-where for him. "Have you seen the prophet this morning?" each is asking of his neighbor. No one has seen him. All moved by one desire take the course told in our lesson.

DOCTRINAL SUGGESTION.—Faith and works.

QUESTIONS FOR SENIOR STUDENTS.

1. The True Teacher, v. 22-29.

In what way did Jesus show the characteristics of a true teacher. [*Read and think.*]

Who were his pupils?

What incident did he use for his lesson?

What labor had they just finished that he rebuked?

What labor did he bid them do?

What did he declare this labor to be?

Is there any suggestion of the connection between faith and works?

2. The True Manna, v. 30-36.

How did they show that they understood him? ver. 30.
How did they show that they would not believe?
How did Jesus again apply the illustration which they furnished him?

How much does ver. 35 mean that Jesus is to man?

Are there any reasons for supposing that the persons asking the questions of ver. 30 were different from the ones praying in ver. 34 for the bread of life?

3. The True Disciples, v. 37-40.

What was Christ's purpose on earth? ver. 38.

What is therefore his duty? ver. 39.

What is his resolve? ver. 37.

Who are they that shall be saved according to ver. 37?

Who are they that shall be saved according to ver. 40?

On what does the possibility of God's gift of a soul to Christ depend?

For what has Christ pledged his word to him who believes?

Practical Teachings.

1. How men thought to hear a great preacher! Not to hear God's word, but to hear him. Not for the truth, but for the sound of truth.

2. This is the work of God: believe! Are you anxious to work for Jesus? First of all believe! *believe! believe!*

3. What a prayer! *Lord, give bread!* They did not mean it. We pray "give daily bread." Do we mean it?

4. Given by the Father to Jesus, and he will keep us forever and forever if we believe.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The True Teacher, v. 22-29.**

What event preceded this lesson?

What did the people find out the next day?

What did they do?

What question did they ask of Jesus?

What reason did Jesus give for their seeking him?

For what did he bid them strive?

With what question did they reply?

What was Jesus' answer?

2. The True Manna, v. 30-36.

What did the people demand of Jesus?

What sign had been given to their fathers?

What did Jesus say of this manna?

From whom does the true manna come?

Who is meant by "the bread of God?" John 6. 33.

What was the prayer of the people?

What did Jesus say of himself?

How shall hunger and thirst be satisfied?

3. The True Disciples, v. 37-40.

What encouragement did Jesus give to the seeker?

What is the Father's will in regard to the true disciples?

What does Jesus promise them?

Teachings of the Lesson.

Where in this lesson are we taught—1. The need of seeking Christ? 2. The duty of seeking Christ? 3. The result of seeking Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Capernaum seeking Jesus? The people who had been fed with the loaves and fishes.

Why did they seek him? Because he had given them bread.

Why should they have sought him? Because he had shown them that he was the Son of God.

What did Jesus tell them? Work not for the food for the body.

For what should they work? For the food for the soul.

What did Jesus say was food for the soul? The bread of God, sent down from heaven.

For what was it sent? To give life to the world.

What kind of life? Eternal life.

What did the people ask of Jesus? (Repeat the Golden Text.)

What was his reply? "I am the bread of life."

Who shall never hunger? Those who come to Christ for life.

Who shall never thirst? Those who believe on him.

What precious promise did Jesus give? "Him that cometh to me I will in no wise cast out."

What did he tell them? That they had seen him, but had not believed on him.

For what did Jesus come to earth? To do the will of his Father in heaven.

What is the will of the Father? That men should believe on his Son, and have everlasting life.

Words with Little People.

He who fed the thousands on the mountains wild.

The bread of life now offers every little child.

"Break thou the bread of life, dear Lord, to me,

As thou did'st break the loaves beside the sea;

Bless thou the truth, dear Lord, to me, even me,

As thou did'st bless the bread by Galilee."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus teach the people in the synagogue at Capernaum on the day after the miracle of the loaves? **About the bread of life.**

2. Who did Jesus say was the bread of life? **He who came down from heaven.**

3. For what purpose did he come down to earth? **To give life to men.**

4. What did the people say to Jesus in the Golden Text? **"Lord, evermore,"** etc.

5. What did Jesus promise to him that cometh to him? **He shall never hunger.**

6. What blessing did he promise to all that believe on him? **Everlasting life.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The Divine Bread.****I. EARTHLY BREAD SOUGHT.**

1. *The people ... on the other side.* v. 22.

"The darkness comprehended it not." John 1. 5.

2. *Saw that Jesus was not there.* v. 24.

"Stony places. ... not much earth." Matt. 13. 5.

3. *Came ... seeking for Jesus.* v. 24.

"Forthwith they sprung up." Matt. 13. 5.

4. *Ye seek me ... because ye did eat.* v. 26.

"Ye are yet carnal." 1 Cor. 3. 3.

5. *Labor not for the meat which perisheth.* v. 27.

"Spend money for that which is not bread." Isa. 55. 2.

6. *Our fathers did eat manna.* v. 31.

"Believed not ... rained down manna." Psa. 78. 23-25.

II. HEAVENLY BREAD PROVIDED.

1. *Meat which endureth ... everlasting life.* v. 27.

"He that hath the Son hath life." 1 John 5. 11, 12.

2. *Which the Son of man shall give.* v. 27.

"My flesh is meat indeed." John 6. 55.

3. *The true bread from heaven.* v. 32.

"Your life is hid with Christ in God." Col. 3. 3.

4. *He that cometh ... shall never hunger.* v. 35.

"Come ye, buy and eat." Isa. 55. 2.

5. *Him that cometh ... no wise cast out.* v. 37.

"I will give you rest." Matt. 11. 28.

6. *Raise him up at the last day.* v. 40.

"Able to keep ... committed unto him." 2 Tim. 1. 12.

THOUGHTS FOR YOUNG PEOPLE.

1. Like these self-seekers, who followed Christ for the sake of bread, are some who in mission-fields inquire after the Gospel, hoping for a support from the missionaries; some in Sunday-schools, who come for rewards and Christmas presents and picnics; and some

in congregations, who take pews for influence in the community.

2. One who is hungry will do almost any thing for food. So Christ bids us have a hunger for salvation, "the bread of life." We should want it more than we want bread, and give up all, if need be, to obtain it.

3. There is only One who can supply the hunger of the heart. Just as in Egypt the king said to his hungry people, "Go to Joseph," so God says to all who are in need of salvation, and are eager for its blessings, "Go to Jesus."

4. The way to obtain the bread of life is to believe in Jesus, to take him as our Master, our Teacher, our Saviour. If you would be fed, cease to pick up food for yourselves, and trust in Christ.

5. Those who take the bread of life at the hand of Jesus are fully satisfied in him. They are supplied in this life, and they enjoy the banquet of the Lamb in heaven hereafter.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THE words "bread of life" are found alone in this sixth chapter of John's gospel. Yet there are few titles of our Lord more often dwelt upon and taught to the young. There is, however, another expression used close beside this, which is no less striking and wonderful, but which is rarely noticed: the "bread of God." We cannot call it, like the other, a title of our Lord; he does not say: "I am the bread of God," since he himself is God. Yet he is that bread; for "the bread of God is he which cometh down from heaven and giveth life unto the world."

I would ask the teacher who is about to study this lesson to look out first the passages in the Old Testament which speak of this "bread of God:" Lev. 21. 6-8, 17, 21, 22; 22. 25; Ezek. 44. 7, and compare with these Lev. 3. 11; Mal. 1. 7, 12, etc. He will there find those very sacrifices which foreshadowed the spotless offering of Christ when he laid down his life, spoken of under the name of the "food," or "bread." A careful consideration of these passages and of the facts which they set forth will be needed in order to put the matter clearly before the class. I will now suggest how this may be done.

Our lesson is about a very common-sounding word—a very every-day thing—bread. Bread is the commonest, the most general, the most necessary of all things used by man as food; so much so, that it is termed the "staff of life," and is taken as a figure expressive of all man's bodily need. We speak, for instance, of a man "earning his bread," and if we hear that any one is able to do this we understand that he is capable of supplying the wants of his body. "Bread" means that thing which he must have, and which the body demands for its satisfaction.

Can we conceive, then, any thing that God needs for his satisfaction? for this is what the words "bread of God" imply—something that God wants, something without which God could not be satisfied.

Why does the artist paint a rare picture, such as perhaps few besides himself can appreciate? Why does the child rear his castle on the sand, or his little tower of bricks? It is that he may delight himself in the work of his hands. And if any one should come and daub over the picture, or throw down the tower, there will follow disappointment.

Now—let us speak it with reverence—God having created earth and man, delighted in the work of his hands. "God saw all that he had made, and, behold, it was very good." But the enemy came in, sin entered, man fell, creation was marred. And there was now no more satisfaction for God in the work he had made. He desired purity, obedience, trust, love from his creatures, and he did not get it. More than this, he desired the blotting out of guilt and the putting away of evil, and man could not do it. God could not get satisfaction out of a stained and ruined creation, could not get it from guilty human creatures, could not get it from those who had become rebels and enemies.

Where, then, was the "bread of God" to be found, that which should be worthy to satisfy him? The God-man, Jesus Christ, could alone do that. Christ as the ransom for sinners, the atonement for sin (as typified in the Old Testament sacrifices), Christ as the spotless offering, Christ performing all the Father's will in the redemption and restoration of sinners, Christ is the "bread of God," Christ is the One who satisfies the Father. No wonder that the sacrifices given to be types of this bread were called "holy," and "most holy." Lev. 21. 22.

But how comes the "bread of God" to be mentioned in John's narrative? The multitudes who had been miraculously fed, and from whom Jesus had withdrawn himself when they desired to make him a king, had followed him back to the western shore of the lake, and had found him at Capernaum. They had taken some trouble to come after him, because they did "eat of the loaves and were filled." A Leader who would thus feed them and make life easy and comfortable for them was just to their taste. But how did Jesus receive them? With these solemn yet gracious words: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."

They had labored for "the meat which perisheth," for a satisfaction which could not last. For even if this life were made all easy and comfortable it must come to an end. And the soul of man was made with larger desires, with desires which could not be so easily appeased. Such satisfaction as the multitude were seeking would in time be succeeded by pining hunger.

And God had something better for man: "meat which endureth unto everlasting life." What was this meat? Look: "My Father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven," etc. God gives man this bread! When a monarch in ancient

times desired to show a mark of favor to any one, he sent him meat from his own table. Compare Gen. 43. 34. Daniel and his three friends were thus honored. Dan. 1. 5. And God so loves man that he desires to feed him with his own costly "bread." So great, too, is man's need that no other can ever satisfy him. He is a sinner: he needs a Saviour. And he has an immortal soul, made "in the image of God," though defaced and marred by the fall. As the hymn says,

"None but Christ can satisfy."

Christ crucified, the "bread of God" becomes to man the "bread of life," for he died that we might live.

The people asked, with the idea of labor in their minds, "What shall we do that we might work the works of God?" and thus become partakers of the "meat which endureth." But a gift is not to be worked for; though the Lord took up their own expression and said, "This is the work of God," etc. But what were they to do? "Believe on him whom he hath sent." The gift must be received. And see what he gets who comes for it.

He is not refused. "Him that cometh to me I will in no wise cast out." Ver. 37. The gift is his.

He gets "everlasting life." Ver. 40. A satisfaction which does not pass away like the little things that please us for a short time.

He shall be raised again at the last day. Though his body perish for a time it shall rise once more. Death cannot have dominion over him. "If any man eat of this bread he shall live forever." Ver. 51.

O that all in the class might take up from the heart the prayer of the Golden Text, "Lord, evermore give us this bread!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, and show Bethsaida, Capernaum, Tiberias, the route of Jesus, and that of the multitude seeking him.... Show the carnal aims and desires of the people, and how they are illustrated in the conduct of many now.... See the following on verse 27: "It is noteworthy that it was the remembrance of this verse which made Henry Martyn persevere in preaching to poor Hindus at Dinapore in India. He had found they only came for temporal relief, and cared nothing for his preaching, and he was on the point of giving up in despair. But this verse came across his mind. 'If the Lord Jesus was not ashamed to preach to mere bread-seekers,' he thought, 'who am I that I should give over in disgust?'"—*Ryle*.... Look through the lesson, select its strong passages, like verses 27, 35, 37, 39, read them carefully to the class, and make them the centers of teaching-thoughts.... Find in this lesson seven facts about the bread of life: 1.) It is not always sought sincerely, vers. 22-26; 2.) It is often unappreciated, ver. 27; 3.) It is obtained from Christ, ver. 27; 4.) It is partaken through faith, vers. 28, 29; 5.) It is abundantly satisfying, ver. 35; 6.) It is for all men, vers. 37-39; 7.) It gives everlasting life, ver. 40.... Show why Christ is spoken of as the bread of life, and in what way we may partake of him.

References. FREEMAN'S HAND-BOOK. Verse 27: Sealing, 797.

Songs from the Epworth Hymnal.

- 94. How sweet the name of Jesus sounds.
- 100. Wondrous words! how rich in blessing.
- 122. To Jesus I will go.
- 130. Just as I am.
- 168. I heard the voice of Jesus say.
- 173. I need thee every hour.
- 176. All the way my Saviour leads me.
- 190. Trusting in his word.
- 210. Is my name written there?
- 294. Wake, wake the song.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Christ must be sought for the needs of the soul, and for his teachings and blessings. The loaves and fishes represent world-food; that is, for bodily wants. We must not ask divine aid to be used for selfish purposes.

"HE THAT COMETH"

Shall never hunger. I will in no wise cast out.
WHY DO YOU WAIT?

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Bread Necessary to Life.

Time and Place. Recall the miracle of the loaves and fishes. Read the closing verses of last lesson, from 16 to 21, and question upon them until children understand clearly that the disciples went across the sea in a boat to Capernaum, and that Jesus made the last half of the journey with them. (It is always well to bring these localities before the eye if possible, so far as can be done by means of a map.) Tell that the next day the people who had seen the miracle crossed the sea also, and came where Jesus was.

Why they Came. Jesus can read all hearts. He saw that these people followed him hoping he would give them something again. Teach that Jesus sees our thoughts and wishes, as well as our acts, and he cannot bless us unless it is love which brings us to him. Ask, seriously and earnestly, "Why did you come to Sunday-school to-day?" and tell each child to answer to God.

The Work of God. Talk a little about the great work which God wants to do. Little children cannot take in large numbers, but we may fix their thought upon their own Church and neighborhood, and teach that this is but one little corner of the great world. Print some of the things children will name as the work of God—

"Pray," "Give money," "Visit the sick," etc.—and then above print in very large letters, "Believe," teaching that any work which does not come from a heart that really believes Jesus, is not a work of God. Teach that to believe is to obey.



The Bread of God. Show a small plant pulled up by the roots. (If not to be had, a flower.) Ask if plants need food, and show that every living thing must have bread of some kind to keep it alive. Show roots of the plant, and tell that these are its mouths through which it takes food

from the soil. Talk about our bodies needing bread, and show that our spirit, the part which we cannot see, but which is just as real as the body, must have bread too. Make the cross, as an emblem of Jesus giving himself to us, and read verse 35. Draw an open Bible, or show one. Where do we learn the story of the cross? Where do we find the story of Jesus? Print "Daily Bread" on the Bible. Tell of little boy

who said he always read the Bible every Sunday, and week-days when he had time. How often do we need food for the body? Show that the soul will be poor and starved and sickly if it is not fed every day. Teach Golden Text as a prayer.

Lesson Word-Pictures.

There is a multitude gathered on the sea-shore, but where, but where is Jesus, and where are the disciples? There the people stand, looking across the blue waves, and wondering where Jesus may be, the great wonder-worker who nourished them with bread. They must seek him. Soon many little boats are putting off to find him. Their white sails tuft the sea like the flakes scattered by a winter storm, and driven toward Capernaum. "Who are all these flocking to town? Not to see that fanatic?" asks some one with a sneer. Yes, and how eagerly the crowd gather about him! But sword-like is the Master's look that pierces to the bottom of their hearts, and he tells them that they have sought him for the sake of those loaves in the wilderness. How plainly, lovingly, he reveals himself as heaven's satisfying bread for earth's hungry souls!

A. D. 29.]

LESSON XI. JESUS THE CHRIST.

[June 13.]

John 7. 37-52.

[Commit to memory verses 43-46.]



37 In the last day, that great day of the feast, Je'sus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive; for the Holy

Ghost was not yet given; because that Je'sus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Gal'i-lee?

42 Hath not the Scripture said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'lehem, where Da'vid was?

43 So there was a division among the people because of him.

44 And some of them would have taken him: but no man laid hands on him.

45 Then came the officers to the chief priests and Phar'i-sees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Phar'i-sees, Are ye also deceived?

48 Have any of the rulers or of the Phar'i-sees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nic-o-de'mus saith unto them (he that came to Je'sus by night, being one of them),

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Gal'i-lee? Search, and look: for out of Gal'i-lee ariseth no prophet.

General Statement.

A period of six months intervened between the events of the last lesson and those of the present, the period between the feast of the passover and that of tabernacles. Jesus did not attend the third passover of his ministry, knowing that to visit Jerusalem would endanger his life before his work was finished. His ministry in Galilee was complete, as he had visited every part of the province, and he went into retirement for a time with his disciples that he might impart to them the deeper truths of his teaching. In succession he visited the borders of Galilee on the east, the west, and the north; Phenicia, Decapolis, and Mount Hermon. At the latter place he was transfigured, and thence returned to Capernaum. He was no longer followed by the multitudes, but was attended by the twelve alone. He journeyed through Samaria, and was there rejected by its people, but at last reached Judea at the time of the feast of tabernacles, in the fall of the year, just six months before his crucifixion. The city was thronged

with visitors, and, in commemoration of their ancestors' life in the wilderness, the entire population were living out-of-doors, and sleeping in booths and huts made of green trees. Special sacrifices were offered in the temple, and services of thanksgiving were held. The rejoicing culminated on the eighth day, the last day of the feast, when the priests brought water from the pool of Siloam in a golden pitcher, and poured it upon the altar. In the moment of silence, while the people were watching the ceremony, a voice rang through the temple, and thrilled every heart: "If any man thirst, let him come unto me, and drink!" It was the voice of Jesus, who stood unseen in the throng. His utterance awakened great questioning. Some thought that the Messiah had come, others that his forerunner had appeared. The rulers endeavored to seize the Saviour, but the awe inspired by his personality, and the power of his words, held back the officers who would have arrested him.

Explanatory and Practical Notes.

Verse 37. In the last day. The eighth day of the feast of tabernacles, upon which the rejoicings of the people rose to a height. **That great day.** On this day the priests marched in procession seven times around the altar, bearing a pitcher of water from the pool of Siloam. **Of the feast.** The feast of tabernacles, held in the fall of the year; at once commemorating the life of the Israelites in the wilderness, and a thanksgiving for the harvest. **Jesus stood and cried.** Giving an explanation of the spiritual import of the

scenes which were being enacted in the temple. **If any man thirst.** Thirst is one of the most imperative of the bodily needs, and well represents the eagerness with which every soul should desire the blessings of salvation. (1) *There is a thirst of the soul which only God can satisfy. Let him come unto me.* Jesus Christ is the sole fountain of salvation. Just as there was but one Joseph to feed the hungry Egyptians, so there is but one Jesus who has the water of life. **And drink.** We must not only come to Jesus, and know of

him, but must also appropriate the redemption which he has obtained for us. (2) *Notice three words, "thirst," "come," "drink."*

38. He that believeth on me. He who takes the salvation which Christ offers is the one who believes on him. **As the Scripture hath said.** This is not a verbal quotation, but a reference to such passages as Isa. 58. 11; Zech. 14. 8; Prov. 18. 4. **Out of his belly.** Or, as we would say, "out of his heart;" though strictly speaking one figure is as correct as the other. The reference is to "the inmost heart, which, saturated with Christ's life, opens like the rock (Exod. 17. 6) and pours forth its spiritual wealth." **Shall flow rivers.** Every person who has received the true spirit of the Gospel must impart it to others; either consciously by his active endeavors and his testimony, or unconsciously by his influence. (3) *He who has been blessed becomes a blessing. Living water.* The Gospel of Christ, in an abundant tide of joy and grace.

39. This spake he of the Spirit. The Spirit of God in the hearts of believers is the especial revelation of the New Testament, and the high privilege of Christian experience. **For the Holy Ghost was not yet given.** Literally, "for the Spirit was not yet," meaning not that the Spirit was not in existence, but that it was not as yet manifested. **Jesus was not yet glorified.** "Glorified" is the word used every-where in John of the sufferings, resurrection, and ascension of Christ, taken as a whole. The Holy Spirit delayed his coming to the Church until Christ, the head of the Church, ascended to heaven.

40. When they heard this saying. The words were in themselves striking, and were delivered under the most striking circumstances. They rang out upon the solemn stillness of the temple, in a moment of intense feeling, and they deeply impressed those who heard them. **This is the Prophet.** The Prophet promised by Moses in Deut. 18. 15, whom some expected as the Messiah, and others as his forerunner.

41. Others said. Perhaps those who had heard and seen Jesus before, and had given closer attention to his words. **This is the Christ.** Not any prophet or herald, but the long-expected King himself. They looked for him as a conqueror, and so he was, but not in such form of conquest as they anticipated. **Shall Christ come out of Galilee?** Knowing that Jesus came from Galilee, they supposed that he had been born there; and the Jews of the capital could not believe that their Messiah would arise in such a despised province.

42. Hath not the Scripture said. They pointed to the prophetic utterances concerning Christ as the evidence that Jesus could not be the Messiah. Yet if they had examined his record they would have found that he precisely fulfilled the prophecies. **Seed of David.** This was the promise (Isa. 9. 6. 7; 11. 1-5), and Jesus, who was a descendant of David, accomplished it. **Town of Bethlehem.** The birthplace of David, which was also expected by the Jews to be the birthplace of their promised Messiah, from the prediction in Micah 5. 2. (4) *How much of the opposition to Christ springs from ignorance of him!*

43. A division....because of him. How much of division has been caused since that time by the name of Jesus! Even now the line is drawn between those who believe in Christ and those who reject him.

44. Some....would have taken him. Some, inspired by the rulers' hate, desired to have Jesus arrested as a pretended Messiah and the enemy of the people. **No man laid hands on him.** There was some invisible power which held them back from laying hands on Jesus, as the incident in the following verses shows.

45. Then came the officers. The police of the temple, who were under the orders of the council, and had been expected to seize Jesus. **The chief priests and Pharisees.** These are spoken of collectively as forming the Sanhedrin, or supreme council of the Jews, the same body which, six months later, succeeded in their purpose of putting Jesus to death. **Why have ye not brought him?** They were in session, called together for the very purpose of condemning Jesus, whom they expected to find in their power.

46. Never man spake like this man. They were not overawed by the multitude, for we never read of any great number of his friends in Jerusalem; but they were subdued by the calm majesty of his manner and the power of his words. Their report was even more true than they realized, for never was there such a teacher as Jesus, whose knowledge reached from heaven to the heart of man, and whose revelation of truth was new to the world.

47. Then answered them the Pharisees. The men who were considered models of correct teaching, and who could therefore speak with authority. **Are ye also deceived?** They spoke as if to believe in Jesus were to show great folly. (5) *How like their tone is that of some skeptics and unbelievers of to-day!*

48. Have any of the rulers? It is probable that none of the ruling class in Judea were openly followers of Jesus, though there were some, like Nicodemus and Joseph of Arimathea, who secretly believed in him. Such has been the history of all great causes. The leaders of science were against Kepler and Galileo; the leaders of the Church were against Wesley; the leaders of society were against the antislavery movement, and are now against the temperance movement. (6) *Great reforms come not from the upper social strata, but from the people.*

49. This people who knoweth not the law. The educated scribes looked down with great contempt on the ignorant masses, as the ancient Jewish writings abundantly show. So there are still religious teachers who believe that the people are to be controlled and kept in subjection by being kept in ignorance, and not permitted to think for themselves. By the law, they meant not only the written Scripture, but also a vast mass of unwritten traditions, which they considered of equal authority.

50. Nicodemus. See notes on Lesson IV, April 25. His timid, hesitating nature is perceived in every allusion. Yet his conduct on this occasion shows that he had grown in force of character, since to oppose such a powerful majority required moral courage. **Came to Jesus by night.** A reference to the night visit two years before. See John 3. **Being one of them.** A member of the council, and a scribe or teacher of recognized authority.

51. Doth our law? As if he said, "You despise the multitude for not knowing the law, but are you following it, you who know it so well?" **Judge any man.** Cautious as the words were, they were perhaps as strong as any man could be expected to speak in the face of such bitter, unreasoning prejudice.

52. Art thou also of Galilee? This shows how utterly unreasonable was the ruling faction. They cannot answer a fair question, but must give abuse instead of argument. **Out of Galilee ariseth no prophet.** If this meant that no prophet had ever come from Galilee, it was evidently a falsehood or a mistake, for Jonah certainly was a Galilean, Nahum and Elijah probably. But they probably intended to say that the Prophet, referred to in verse 40, would certainly not come from Galilee.

HOME READINGS.

- M. Jesus the Christ. John 7. 37-52.
- Tu. Jesus the despised. John 7. 1-14.
- W. Jesus the teacher. John 7. 15-36.
- Th. Jesus the water of life. Isa. 55. 1-7.
- F. Jesus the Prophet. Deut. 18. 15-22.
- S. Jesus the Son of David. Luke 2. 1-14.
- S. Jesus the Prince of Peace. Isa. 9. 1-7.

GOLDEN TEXT.

Thou art the Christ, the Son of the living God.
Matt. 16. 16.

LESSON HYMN. S. M.

Hymnal, No. 435.

No man can truly say
That Jesus is the Lord,
Unless thou take the veil away.
And breathe the living word:
Then, only then, we feel
Our interest in his blood;
And cry, with joy unspeakable,
"Thou art my Lord, my God!"
O that the world might know
The all-atoning Lamb!
Spirit of faith, descend and show
The virtue of his name.

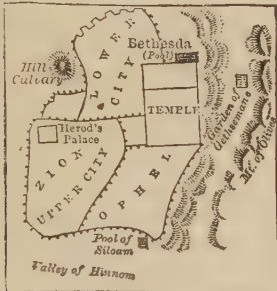
TIME.—About six months after the last lesson.

PLACE.—Jerusalem: in the temple.

RULERS.—Same as before.

CONNECTING LINKS.—The end of our Lord's work is approaching. The people have wished to crown him king. He has declared his kingdom not one of flesh and blood, but spiritual. The multitudes have forsaken him. Jesus leaves Galilee, enters Phenicia, journeys through Decapolis, performs several miracles, comes to Dalmanutha, and again to Bethsaida, and soon among the mountains is transfigured, announces very clearly his own sufferings and death, and returns to Capernaum. The Feast of Tabernacles approaches, and Jesus leaves Galilee for the last time before his death. Finds a home at Bethany, and enters Jerusalem to teach during the feast.

DOCTRINAL SUGGESTION.—The Son of God.



QUESTIONS FOR SENIOR STUDENTS.

- The Declaration, v. 37-39.**
 - In what city did the scene of this lesson occur?
 - What feast is meant?
 - What words spoken at the well in Sychar are again suggested?
 - How can one *drink* of Jesus?
 - What does ver. 38 mean?
 - What was the great declaration of Jesus?
 - Did the people who stood by understand it as you do?
- A Division, v. 40-49.**
 - Give a reason for your last answer?
 - What were some of the arguments used against his claim at this time?
 - What are some of the arguments used now?
 - What testimony do Roman soldiers give concerning him?
 - In the division which occurred, on which side were they?
 - On which side were the Pharisees?
 - What does their question show of their real feeling?
- A Decision, v. 50-53.**
 - What old friend appears on the scene?
 - Where did we last see him?
 - What was his condition of mind when we saw him?
 - What evidence does he now give that he has learned that it is to be born again?
 - What do his associates mean by "search and look?"
 - What light is thrown on his character by this injunction of his friends?

Practical Teachings.

1. Note the breadth of Christ's offer. Not let those whom God has given. Not let those who believe. But *"any man thirst."*
2. Jesus is the great divider. Not that he divides men, but that they divide of their own will as they meet him. Which way will your paths lie when you meet him?
3. *"Never man spake like."* No, never. Then he could not have been man. What was he? The Golden Text tells us.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Declaration, v. 37-39.**
 - What feast is here spoken of?
 - Whom did Jesus invite?
 - What declaration did he make?
 - What promise did he give? John 4. 14.
 - To what gift did Jesus refer?
 - When was this promise fulfilled? Acts 2. 4.

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2. A Division, v. 40-49.

- How did many receive this declaration?
 - What did others decide Jesus to be?
 - What question of doubt was raised?
 - What prophecies were quoted? Jer. 23. 5; Micah 5. 2.
 - What did these differences of opinion cause?
 - What desire grew out of this division?
 - What question was asked of the officers?
 - What testimony did they give?
 - What did the Pharisees ask?
 - What judgment did the officers pass upon Jesus?
- 3. A Decision, v. 50-53.**
- What ruler had seen Jesus?
 - What did he ask the Pharisees?
 - What was their reply?
 - What was the final result?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That the Holy Spirit is given to believers?
2. That not all who hear the truth receive it?
3. That even his enemies could find no fault in Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

- What did Jesus say unto the people at the feast?
- "If any man thirst, let him come unto me, and drink."*
- Why did he invite them to come to him? **Because he could give them the living water.**
- What is the living water? **The Holy Spirit.**
- What is it that helps to make the earth beautiful with grass and trees and flowers? **Water from the clouds.**
- What is it that makes our lives beautiful with love and patience and unselfishness? **The living water which Jesus gives.**
- What did some of the people believe? **That Jesus was the Saviour.** (Repeat the Golden Text.)
- Who sent officers to take Jesus? **The chief rulers.**
- What word did they bring back to them? **No man ever talked like this man.**
- What was the reply of the rulers? **The common people believe because they know not the law.**
- What did Nicodemus say? **Is it not against our law to judge him without hearing his words.**
- What did he mean? **That they ought to hear Jesus themselves before they denied that he was the Messiah.**
- What was their answer? **That Jesus was from Galilee, and no prophet could come out of Galilee.**
- What was the birthplace of Jesus? **Bethlehem.**
- Why did the chief rulers not know this? **Because they did not try to find it out.**
- How did they feel toward Jesus? **They hated him, and wanted to kill him.**

Words with Little People.

- What do I know about "Jesus, the Christ?"
- I know
- He is the Son of God. He came to be my Saviour.
- He loves me. He wants to help me.
- He wants to keep my little feet on the upper road.
- What does "Jesus, the Christ" know about me?
- He knows
- I am very weak. I often do wrong.
- I love him. I try to be his child.
- I am sometimes discouraged. I want the home in heaven.

THE LESSON CATECHISM.

[For the entire school.]

1. What Jewish feast did Jesus attend in Jerusalem?
- The Feast of Tabernacles.**
2. What was done among the services of this feast?
- Water was poured in the temple.**
3. What did Jesus say to every one who thirsts?
- "Let him come unto me, and drink."**
4. What did he promise should flow from those who believe?
- Rivers of living water.**
5. What did some of the people say when they heard Jesus?
- "This is the Christ."**
6. What did the disciples say in the Golden Text?
- "Thou art," etc.**
7. What was said by the officers who were sent to take Jesus?
- "Never man spake like this."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus in Six Aspects.

I. THE WATER OF LIFE.

1. *Come unto me, and drink.* v. 37.
"Ho, every one that thirsteth." Isa. 55. 1.
2. *Rivers of living water.* v. 38.
"A well of water, springing up." John 4. 14.

II. THE GIVER OF THE SPIRIT.

1. *This spake he of the Spirit.* v. 39.
"Will pour my Spirit upon thy seed." Isa. 44. 3.
2. *Given.... Jesus.... glorified.* v. 39.
"If I depart, I will send him." John 16. 7.

III. THE MESSENGER OF GOD.

- Of a truth this is the Prophet.* v. 40.
"Will raise up unto thee a Prophet." Deut. 18. 15.

IV. THE ANOINTED ONE.

1. *Others said, This is the Christ.* v. 41.
"The Christ, the Son of the living God." Matt. 16. 16.
2. *Of the seed of David.* v. 42.
"Raise unto David a righteous Branch." Jer. 23. 5.
3. *Of the town of Bethlehem.* v. 42.
"Now when Jesus was born in Bethlehem." Matt. 2. 1.

V. THE GREAT TEACHER.

- Never man spake like this man.* v. 46.
"Taught.... as one having authority." Matt. 7. 29.

VI. THE REJECTED ONE.

- Have any of the rulers... believed?* v. 48.
"His own received him not." John 1. 11.

THOUGHTS FOR YOUNG PEOPLE.

Various Opinions of Jesus.

Just as in that day people were grouped in various classes by their estimates of Jesus and their relations to him, so it is still. The name of Jesus is the touchstone which tests the true character of men.

1. There are some who thirst after the water of life, and seek Jesus. Such find in him all that they need, an abundant supply, and they become in turn the means of blessing to others. Every saved soul is a fountain of life. v. 37-39.

2. There are some who will admit that he was a great teacher, a wise man, the noblest of the human race, but not that he is their redeemer. We read of many compliments, half-patronizing in their tone, paid to Christ by skeptics like Rousseau, Theodore Parker, and others; and many who do not believe in him yet honor him. v. 40.

3. There are some who do not accept Christ because they are in ignorance concerning him. These very people who rejected Jesus did not know that he belonged to the seed of David and was born in Bethlehem. There are many opposers of the Gospel now, who are just as ignorant. No one but a wise man should venture to deny his claims, and a truly wise man will not. v. 41, 42.

4. There are some who confess that they cannot understand Jesus. "Never man spake like this man!" Many people are amazed at the character and personality of Jesus, who do not believe in him. They feel a strange awe in the contemplation of him; they cannot classify him: they admire the sublimity of his teachings, but they fail to accept his salvation. v. 45, 46.

5. There are half-hearted believers. Such was Nicodemus. In his heart he believed that Jesus was the Messiah, but he lacked the courage of his convictions. There are many such now who do not confess Christ

openly. They lose both the fleeting pleasures of the world and the enduring joys of the kingdom. v. 50-52.

6. There are open enemies. Such were the Pharisees then. Such were Voltaire and Paine, and other infidels of the past, and such are some noisy unbelievers now. The time will never come when Christianity will be without enemies; but still it goes on its conquering way and triumphs over the world. v. 44-49.

English Teacher's Notes.

The object of a cry is to awake attention. Many cries are uttered when there is no adequate cause for them, no pressing need that attention should be roused. But where any person who is habitually quiet, gentle, and calm utters a cry we know there must be a very strong reason for it. Now of one Man it was foretold, "He shall not strive, nor cry, neither shall his voice be heard in the streets." Isa. 42. 2. Yet in the chapter whence our passage for to-day is taken, we are twice told that "Jesus cried." There are only two other occasions on which such an expression is used; the one just before our Lord left the temple for the last time (chap. 12. 44), and the other when his redeeming work was finished and he "cried with a loud voice." (In Matt. 27. 50, the Greek word is the same as the one used by John. The other "cry," Matt. 27. 46, is a different word.) We are sure, therefore, that the words he uttered on these occasions were of the highest importance and that they expressed truths which all were intended to note and remember.

Of the two passages in chap. 7, the first refers to our Lord's mission, as the One sent from the Father; the other, which we have to consider to-day, announces his own sending forth of the Spirit, and we have the subject of his discourse to the woman of Samaria brought before us here in a fuller and more perfect manner.

Let the class first notice what it was that our Lord announced with this cry.

We must try and realize the circumstances and the surrounding scene. It was one of the three great Jewish feasts, the feast of tabernacles, or of the ingathering at the close of the year. Never did Jerusalem assume a more festive aspect than at this season, as will probably be explained in other notes. And every day throughout the week rejoicing crowds watched the water drawn from the pool of Siloam, carried up the hill into the temple, where it was poured out, together with a libation of wine, at the side of the altar. But on the last day this striking ceremony was omitted. Why? See what it was meant to signify. Water is, as we all know, a great necessity to the life of man. It is not, like bread, his nourishment, but without it no nourishment could be of service to him. So highly is water prized in the scorching East that the Arabic name for it is "the gift of God." A well-watered land was one of the blessings bestowed upon Israel. Deut. 8. 7; 11. 11. And spiritual blessing is promised over and over again in the prophets, under the type of water. Isa. 12. 8; 32. 2; 35. 7; 41. 17, 18; 44. 3; 49. 10; 55. 1; 58. 11; Jer. 31. 12;

Ezek. 34. 26; 47. 1, etc.; Joel 2. 23. These promises were most of them connected with the coming of Messiah, the "root of Jesse," the "King" who should rule in righteousness, and however little the Jews may have entered into the actual meaning of what was promised, they certainly understood by it something from God which should satisfy their hearts. While by the seven days' ceremony they kept these promises in memory (specially that in Isa. 12. 8), by the omission of it on the eighth day they showed that the fulfillment had not yet taken place; the "wells of salvation" had not yet been opened.

And on the very day that the joyous ceremony is wanting and the absence of the real thing is specially impressed on the festive crowd, Jesus stands among them and cries: "If any man thirst, let him come unto me and drink!" The living water is actually at hand! The promises of old are close upon their fulfillment.

Look well at the announcement. It is not a mere draught of blessing spoken of. The water is to be "in" him that believes in Jesus. And not that only: it is to flow "out of" him. He shall not only be satisfied himself, but shall be a channel of blessing to others. Of the "in him" Christ had already spoken to the woman of Samaria. This is the first revelation of the water flowing "out of him." When the Holy Spirit comes to dwell in any heart, that heart is not to be shut up, to enjoy the blessing alone.

Now notice the effect that this cry had upon the people.

It was a bold announcement to make. Here was a priceless gift wanting, a gift that must come from above, a gift divine, a gift the absence of which was deeply felt by all. And this Galilean cries that he will give it! But instead of wondering at such boldness the crowd tacitly acknowledges his right thus to speak, and it draws forth from them the expression: "This is the Prophet;" and, "This is the Christ."

But there were some who heard the cry who were not there merely as listeners. They had come, in fact, with a different purpose. The Pharisees and chief priests had "sent officers to take him." They came to apprehend a dangerous foe to the community, and they hear from his lips these "wonderful words of life," this marvelous promise, comprising in itself all that ancient prophets had foretold. And "no man laid hands on him." They could not do it with this cry ringing in their ears! And when questioned as to why they had not carried out their charge, they replied: "Never man spake like this man." Lastly notice how the announcement and promise were to be made good.

In spite of the effect produced we do not read that the people believed in Jesus. The Pharisees were only the more enraged when they saw the power of his words, and one of their number, the secret disciple, Nicodemus, got a sharp reply to his mild plea for tolerance. Wrath and hate must gather thicker until their purpose has reached its climax, and he who

could say, "I spoke openly to the world" (chap. 18. 20), was accused and condemned as a malefactor and put to a shameful death. But for this the promise could not have been made good. The Holy Spirit could not be given till Jesus was glorified. And the path to this glory—not the glory of the eternal Son, but the glory of the man Christ Jesus—lay through the cross. Without his suffering there could be no gift of living water. The Rock must first be smitten, that the stream might be poured out.

And thus he was proved to be the Christ. For as it was Christ who was to give the living water, so it was Christ who was to suffer, that he might enter into his glory. Luke 24. 26. And so it was immediately on Peter's confession of him as Christ (Golden Text) that he began to show his disciples that he must suffer. Let each consider,

What it cost him, as Christ, to give the living water.

What a gracious offer he makes of it to all who thirst.

And ask himself,

Have I accepted and thanked him for it?

Am I living in remembrance of what it cost him?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a concise outline of the events in Christ's life between the third passover and the feast of tabernacles, including his visits to Phenicia, Decapolis, Cesarea Philippi, Capernaum, and Samaria....Circumstances under which Jesus went up to the feast of tabernacles. See the earlier part of the chapter containing the lesson.State concerning the feast of tabernacles, its origin, form of celebration, what it commemorated. Consult the Bible Dictionary on this subject....The services on "the last day, that great day of the feast," what were they?....To whom had Jesus spoken words similar to verses 37, 38?....Find in this lesson six different aspects of Jesus, and illustrate them by passages of Scripture. (See Analytical and Biblical Outline.)....Find in this lesson six classes of people in their relations, and show how these classes are represented now. (See Thoughts for Young People.)....Be sure to ask your scholars to which of these classes they would choose to belong....Impress upon the class four words in verses 37, 38: 1.) Thirst; 2.) Come; 3.) Drink; 4.) Believe....Show, too, that every believer gives out that which he has received, and thus becomes a blessing to others.

References. FREEMAN. Ver. 37: Ceremonies at the feast of tabernacles, 798.

Songs from the Epworth Hymnal.

50. Joy to the world, the Lord is come.
67. Hail, thou once despised Jesus.
101. There is a fountain filled with blood.
125. Rock of ages.
127. Why do you wait?
150. O happy day that fixed my choice.
167. O could I speak the matchless worth.
178. My hope is built on nothing less.
220. Earnestly fighting for Jesus.
223. Take up the cross.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Christ.* A rare picture catches the eye more readily if set in a choice frame. Let us seek to make the frame-work of this lesson as attractive as possible, that little eyes and little hearts may be won to the glorious center—Christ.

THE GREAT FEAST.

Jesus went up to Jerusalem to the feast. What was this feast? A kind of thanksgiving, held in October, and lasting a whole week. Men and women and children from all the country around went to this feast. They lived in little booths, or houses, made of the branches of trees. These were very simple and easily made. Branches of the palm, willow, and other trees were laid over some slight frame-work to keep off the rays of the sun, and here the people stayed when they were not joining in the worship of God. Every morning at daybreak a priest went to the pool of Siloam and filled a golden pitcher with water. A long procession of people went with him, and a band of music. This water was poured out in the temple, as a sign of the pouring out of the Holy Spirit at the coming of Messiah. All the people sang and praised God, and the trumpets sounded while this was being done.

JESUS THE WATER OF LIFE.



Jesus saw this water poured out. Print "Messiah," and make children understand that Jesus himself was the Messiah, and that the people did not know it. Many of them, indeed, had seen his miracles, but they did not believe that this was the Christ, because he did not come like a king.

Read verse 37, and let class sing a verse of "Jesus the water of life will give," if familiar. Make vivid word picture of the scene, even if it costs labor in the preparation. It pays to leave pictures of our Lord in children's minds!

"THIS IS THE CHRIST."

Tell how some said, "This is Jesus," and some said, "No, it is not." Tell that Jesus is among us now, and some know him, and some do not. How shall we know him? Dwell upon the importance of knowing him here in this life. Show that since we cannot see Jesus with the eyes of the flesh, we must see him with our spirit-eyes. These eyes are always opened when we love Jesus. God will come into the heart that wants him. Where God is, is love, for "God is love." Then love, or God, opens the eyes, and we see Jesus in all things, and love him and praise him, and that is what it is to "come to him and drink."

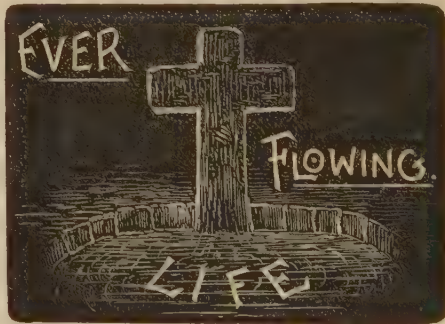
Lesson Word-Pictures.

Hark! A voice is crying out in the temple! Clear, echoing, its tones are heard up and down the thronged

temple-court. It is the festival crowd jostling by, and people halt as they hear this unusual, startling voice. What is this cry? It begins, "If any man thirst, let him come unto me and drink!" "Who is it?" people say. "Where is he?" They halt, twist their heads, look this way and that. Ah, there he is, standing out distinct, majestic, speaking in his own regal, gracious way, which is both a command and invitation. It is Jesus. The people gather about him, and among themselves discuss the claims of Jesus. But who are those men slyly moving through the crowd, fastening sharp, cruel eyes on Jesus, even as an eagle notices the prey it is about to swoop upon? Ah, they are the agents of a power lying in wait to hush in death the voice fearlessly crying to-day. The officers dare not arrest. They fall back before the majesty that looks and speaks as other men do not, and now they steal away to the Sanhedrim. There they sit in their haughty seclusion waiting for their victim. Here come the officers, empty-handed, and they excuse their emptiness, "Never man spake like this man." Are the officers also infatuated, fooled by the Nazarene juggler? But who rises to address the Sanhedrim? We have seen him before. Ah, it is he who came to Jesus by night. It is Nicodemus who interposes now a reason for delay. What astonishment on the faces of the Sanhedrim! Is Nicodemus of that Galilee faction? In disappointment, disgust, anger, the members of the Sanhedrim scatter to their homes.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. At the foot of the cross we may go for that living, ever-flowing water that satisfies the soul. It is ever flowing, and is free to all mankind who accept Christ as their Saviour.

DIRECTIONS FOR DRAWING THE DESIGN. Make the cross with white chalk, and if you have blue use it for the water, putting in the ripples with white to represent running water. It must represent living, running water, not a stagnant pool, but life-giving water, flowing freely to all.

BLACKBOARD SENTENCE.

NEVER MAN SPAKE LIKE THIS MAN.

A. D. 29.]

LESSON XII. JESUS AND ABRAHAM.

[June 20.]

John 8. 31-38, and 44-59. [Commit to memory verses 32-36.]



31 Then said Je'sus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be A'bra-ham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever; but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are A'bra-ham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which I have seen with your father.

44 Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the be-

gunning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Sa-mar'i-tan, and hast a devil?

49 Je'sus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know thou hast a devil. A'bra-ham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death,

53 Art thou greater than our father A'bra-ham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Je'sus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father A'bra-ham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'bra-ham?

58 Je'sus said unto them, Verily, verily, I say unto you, Before A'bra-ham was, I am.

59 Then took they up stones to cast at him: but Je'sus hid himself, and went out of the temple, going through the midst of them, and so passed by.

General Statement.

After the events related in the last lesson, Jesus withdrew from the temple in Jerusalem to Bethany, on the Mount of Olives, a mile distant from the city, partly because his life would not be safe in the capital where he was surrounded by his enemies, partly because at Bethany lived a family of his most intimate friends, with whom he loved to dwell. On the next day he returned once more to the temple, and taught in its outer courts, part of the time in the Court of the Women, which was known as "the treasury," from the gift-boxes which hung upon its walls, and part of the time in the porches surrounding the Court of the Gentiles. His teachings at this time were not in the form of discourses, but of conversations, in which he was continually interrupted

by his enemies, the unbelieving Pharisees. Yet such was the power of the truth as uttered by the Saviour that the conviction grew upon many hearts that he was indeed what he claimed to be, the Messiah, the Anointed One, whose coming their prophets had long foretold. To these Jews, who were ready to accept him, yet had not the deep faith of personal experience, Jesus was giving a few directions and precepts, when he was interrupted, as before, by the taunting remarks of his enemies. Turning at once upon them, he declared that they were not the children of Abraham, who saw his day, and rejoiced in the sight, but they were the children of Satan, the adversary of truth, and the first murderer.

Explanatory and Practical Notes.

Verse 31. Those Jews which believed on him. Rev. Ver., "Those Jews which had believed him." These were Jews who believed the words which Jesus had spoken, and accepted him as Messiah of Israel, but did not believe on him in the full and deeper sense, as his disciples did. They believed with the head, but not with the heart. **If ye continue in my word.** "Abide in my word." They supposed that to acknowledge Jesus as the Christ was the only requisite for all the privileges of his kingdom. He told them that there was a wide difference between belief and discipleship. (1) *There are many now who accept the Gospel as true, and Christ as the Saviour, without becoming true Christians. My disciples indeed.* True discipleship consists not in the outward profession, but in the inward conformity to the will of Christ.

32. Ye shall know the truth. Only those who are in true communion with Christ as his disciples can take into their hearts and minds the truth which he reveals. The unrenewed heart and the unclarified mind cannot comprehend spiritual verities. **The truth shall make you free.** He who receives the word of Christ into his heart at once becomes free—free from the power of sin; free from the bondage of the world; free from the fear of death and the dread of the judgment. (2) *The Gospel is the Emancipation Proclamation of the race.*

33. They answered him. In our opinion, it was not the believing Jews who gave this answer, but the unbelievers who were present. We can hardly suppose that Christ would say to men who believed his words, "Ye seek to kill me" (v. 37). **We be Abraham's seed.** All Jews are descendants of Abraham, and proud of their noble origin, as they have a right to be. When our ancestors were offering human sacrifices to hideous idols theirs were singing the psalms of David. **Never in bondage.** They were speaking of personal, not of national, liberty. The Jewish law forbade the permanent enslavement of a Jew. If sold, he was to go free at the year of release, which came once in seven years. Hence, they could say that as a race they were never in bondage. Even among the Gentiles, Jews were rarely found as slaves, for they were generally ransomed by their fellow Jews. (3) *But many a man who boasts of his freedom is a slave.*

34. Verily, verily. "Amen, amen;" words introducing a great and solemn utterance. **Whoever committeth sin,** not in a single, isolated instance of wrongdoing, but as the habit of his life. **Is the servant.** Rev. Ver., "bond servant," literally, *slave*. Every man who

leads a life of sin is a slave to sin's master. One man will say, "I can't help drinking;" another, "You must excuse my temper, I can't control it;" another, "I can't keep from swearing." These men confess that they are slaves; and many more are conscious of slavery who will not confess it; and still others are slaves who do not know it. (4) *Teacher, show your scholars that the Christian enjoys the only real liberty.*

35. The servant [Rev. Ver., bond-servant] abideth not. There is a reference here familiar to those who heard Christ's words to Ishmael, the child of the slave-woman, and Isaac, the son of Sarah. Gen. 21. The slave is in the house, but it is not his place, while the son is there by right. (5) *Those who are slaves of sin have no rights in the Father's home. But the Son abideth ever.* The Rev. Ver. reads, more correctly, "son" (without the capital), making this refer to sons in general, not especially to Christ as the Son of God.

36. If the Son. Here the capital S is correctly placed; the Son of God alone can give freedom to slaves in sin; for he has a power greater than that of the master that enslaved them. **Shall make you free.** Christ breaks every bond, and sets men free, from the penalty of sin by pardon, and from the power of sin by sanctification.

37. I know that ye are Abraham's seed. He knew wherein they were the children of Abraham, by natural birth, and not in their character. **Ye seek to kill me.** The very Redeemer whose coming Abraham foresaw they were now striving to murder; and in half a year afterward they nailed him to the cross. **My word hath no place.** The teachings of Jesus were received by the ear, but were not rightly interpreted in their hearts, and therefore did not influence the character.

38. I speak that which I have seen. The truths which Jesus gave to men were those which, as God, he saw with a clearer perception than that of the human mind. **With my Father.** God, with whom Christ was one. **Yedo.** As shown by their endeavoring to slay Jesus. **Seen with your father.** The devil, who is ever the enemy of God, of God's people, and of the truth.

44. Ye are of your father the devil. They showed the spirit of Satan, by their opposition to the truth and their murderous desires toward Christ. **The lusts of your father.** The *lusts* are the low and fleshly appetites. **Ye will do.** Literally, as in Rev. Ver., "Ye will do." **He was a murderer.** Satan murdered the first Adam by his temptation, and now these Jews, in

Satan-like spirit, were striving to murder Christ, the second Adam. **Abode not in the truth.** This may refer to Satan's fall from heaven, though such a fact is nowhere stated in the Bible; but more likely it means that Satan has no friendship for the truth. (6) *Then there is a devil, the father of evil, as God is the father of good.* (7) *Those who are children of Satan must share his home and destiny.*

45, 46, 47. Ye believe me not. They showed that they were spiritual children of Satan by the attitude of their mind toward the truth which Christ revealed. **Which of you convinceth?** Rather, "convicteth me of sin?" as in Rev. Ver. His meaning in these two verses is, "Either I am speaking falsehood or truth. If I am speaking falsehood, show me the wrong; if I am speaking truth, believe me." The question put nearly twenty centuries ago still remains unanswered, for not one sin has ever been laid to Jesus Christ. **He that is of God.** He presses his logic home upon them: "If I speak the truth, and you do not accept my words, that fact shows that you are not of God, but are of Satan." (8) *There are but two parties in the moral world, God's party and Satan's party; to which do you belong?*

48. Then answered the Jews. Unable to meet him with argument, they answer with abuse. **Thou art a Samaritan.** This was a term of contempt among the Jews, who greatly hated and despised the Samaritans. **Hast a devil.** The word in the original is not the same with that in verse 44. Here it refers to an evil spirit, not to the evil spirit.

49, 50. Jesus answered. Notice Christ's calmness under insult. **I honor my Father.** His whole life glorified God, and, therefore, ought to have gained

honor, and not dishonor, from men. **Ye do dishonor me.** In how many ways do people still dishonor Christ. **I seek not mine own glory.** He will leave his Father to judge between himself and those who dishonored him.

51, 52, 53. Keep my saying. That is, by obeying and fulfilling it. **Never see death.** As there is a spiritual life in communion with God, so there is a spiritual death in separation from God. **Abraham is dead.** Christ spoke of a spiritual death; they spoke of a physical. **Art thou greater?** Can you give to those who believe you more than was given to Abraham the friend of God, or to the prophets, his messengers?

54, 55. If I honor myself. "The claim which I make comes not from myself, but from my Father." **Ye have not known him.** Their works showed that they had no true conception of God, or of his character. **I know him.** How bold and calm was the conviction of the Nazarene that he came as the representative of God!

56, 57. Abraham rejoiced. This shows that Abraham and the other Old Testament saints and prophets enjoyed a far clearer view of the Gospel than some critics suppose. **He saw it, and was glad.** Perhaps at the time of the covenant, perhaps at the sacrifice of Isaac. **Not yet fifty years old.** He was then, according to the flesh, about thirty-three years of age.

58. Before Abraham was, I am. If we admit that Jesus spoke these words, we must admit that he declared himself to have been living before Abraham, and that he applied to himself the name, "I am," which was given by the Jews to God alone.

HOME READINGS.

- M.* Jesus and Abraham. John 8. 31-38; 44-59.
Tu. Jesus and the woman. John 8. 1-11.
W. The Light of the world. John 8. 12-30.
Th. The power of the truth. Rom. 6. 14-23.
F. The children of Abraham. Lev. 25. 39-46.
S. Jesus before Abraham. Isa. 43. 1-13.
S. The desire of the prophets. Luke 10. 17-24.

GOLDEN TEXT.

Your father Abraham rejoiced to see my day: and he saw it, and was glad. John 8. 56.

LESSON HYMN. S. M.

Hymnal, No. 821.

How happy are our ears,
 That hear the joyful sound,
 Which kings and prophets waited for,
 And sought, but never found!
 How blessed are our eyes,
 That see this heavenly light!
 Prophets and kings desired it long,
 But died without the sight.
 The Lord makes bare his arm
 Through all the earth abroad;
 Let every nation now behold
 Their Saviour and their God.

TIME, PLACE, RULERS.—Same as in last lesson.

CONNECTING LINKS.—This is another of those wonderful scenes in the temple when Jesus taught the nature of his ministry and declared his divinity, and thus added to the hostility of the Jewish rulers, and hastened the day of his death. He publicly declares God to be his Father, and claims his own eternity of existence.

DOCTRINAL SUGGESTION.—Eternal life.

QUESTIONS FOR SENIOR STUDENTS.

- Bond and Free, v. 31-36.**
 What does the word "abide" mean?
 What is it to abide in Christ's word?
 What two conditions does abiding in Christ's word bring?
 How did the hearers show that they were not yet abiding in his word?
 How did Christ show them that they were bond, and not free?
 What is the source of true freedom?
- True and False, v. 37, 38, 44-50.**
 Who does Christ allow to have been their ancestor in ver. 37?

Who does he say was their father in ver. 44?
 Will you explain how each of these was true?
 What was the purpose of the leaders of the Jews at this time toward Christ?
 How does he charge it upon them? ver. 37, 38.
 What reason does he give them for it? ver. 44.
 What is the source of falsehood?
 What differences in character does this controversy display?

3. Living and Dead, v. 51-53.

What law of life does Christ now lay down?
 Did the Jews understand what he meant?
 In what way did they show their unbelief?
 What did their question, "Whom makest thou thyself?" imply?
 If only they who keep Christ's sayings are alive, what of those who do not keep them?
 How did he answer the question of ver. 53?
 What was the greatest declaration of Christ's life?

Practical Teachings.

- The worst master is sin: every sinner is a slave. There is only one real freedom. How are your hands bound? Are you put in chains? Get inside of Christ's word—there is freedom.
- What a picture of sin! It is Christ's own picture. He knew. And all men are servants of sin or children of God. It becomes us to know, which we are.
- "Before Abraham—I." "In the beginning was the Word." Do you believe it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Bond and Free, v. 31-36.**
 What test of discipleship did Jesus give?
 What benefits did he promise to discipleship?
 What would the truth secure? Rom. 6. 22.
 What claim did the Jews make?
 Whom did Jesus pronounce under bondage?
 Who alone can make men free?
- True and False, v. 37, 38, 44-50.**
 What claim did Jesus acknowledge?
 What difference between himself and the Jews?
 Whose children were the Jews? Why? See ver. 40.
 How did they prove themselves not true children of Abraham?
 What counter charge did the Jews bring?
 What was the difference between true and false children?
 What promise is given to the obedient?
 What protest did the Jews make?
 What question did they ask of Jesus?
 By whose authority did Jesus speak?
 What did he declare concerning Abraham?
 What was the reply of the Jews?

How did Jesus assert his divinity?
What effect had this declaration upon the Jews?

Teachings of the Lesson.

Where are we taught in this lesson—

1. That actions determine character?
2. That sin keeps men under bondage?
3. That freedom from this bondage is the gift of Jesus Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus promise those who believed in him? **That they should know the truth.**

What truth? **The truth about himself and God his Father.**

From what was the truth to free them? **From the power of sin.**

What did they tell Jesus? **That they were slaves to no man** [slave of sin.]

How did he reply to them? **Whosoever sins is he** **What did Christ come to be? Our deliverer from sin.**

Why did the Jews refuse to believe the words of Jesus? **Because they did wrong, and did not want to do right.**

Why were they not the children of God? **Because they refused to hear the words of God.**

Why did Christ call them the children of the devil? **Because they had the spirit of the devil in their hearts.**

Whom did he say should never see death? **All who kept his commandments.**

What was their reply? **Art thou greater than our father Abraham, who died?**

What did Jesus answer? (Repeat the Golden Text.) **What question did they then ask him? Hast thou seen Abraham?** [am.]

How did Jesus reply? **"Before Abraham was, I**

What did the Jews do? They took up stones to kill him.

Why? **Because he had declared himself equal with God.**

Words with Little People.

I wonder if mother ever promised you any thing? You believed it, didn't you? Believing, the Bible calls faith. You could see the present with your little mind's eye, even before it came, couldn't you? The very promise made you glad, did it not? God promised the Saviour to Abraham, he believed the promise, and although he died before Jesus came, by faith the Golden Text is true.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus say to the Jews who believed on him? **"The truth shall make you free."** 2. From what does the Gospel make men free? **From the slavery of sin.** 3. Who did Jesus say alone can give this freedom? **The Son of God.** 4. What did the Jews who heard Jesus say to him? **"Art thou greater than our father Abraham?"** 5. What did Jesus say of Abraham in the Golden Text? **"Your father,"** etc. 6. What did Jesus say of himself? **"Before Abraham was, I am."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Four Character Sketches.

I. THE BELIEVER.

1. *If ye continue in my word.* v. 31.
"Abide in me....my words....in you." John 15. 7.
2. *Ye shall know the truth.* v. 32.
"Walk at liberty....seek thy precepts." Psa. 119. 45.
3. *The truth shall make you free.* v. 32.
"Where the Spirit....there is liberty." 2 Cor. 3. 17.

4. *In the house....* the son abideth. v. 35.

"No more a servant, but a son." Gal. 4. 7.

5. *Shall never see death.* v. 51.

"Believeth in me shall never die." John 11. 26.

II. THE UNBELIEVER.

1. *Committeth sin....* servant of sin. v. 34.

"His servants ye are whom ye obey." Rom. 6. 16.

2. *Ye seek to kill me.* v. 37.

"The Jews sought to kill him." John 7. 1.

3. *Ye do....* seen with your father. v. 38.

"Committeth sin is of the devil." 1 John 3. 8.

4. *Ye believe me not.* v. 45.

"Receive not the things of the Spirit." 1 Cor. 2. 14.

5. *Ye are not of God.* v. 47.

"Not of God heareth not us." 1 John 4. 6.

III. THE DEVIL.

1. *Your father the devil.* v. 44.

"That old serpent, called the devil." Rev. 12. 9.

2. *He was a murderer.* v. 44.

"Seeking whom he may devour." 1 Pet. 5. 8.

3. *Abode not in the truth.* v. 44.

"Satan as lightning fall from heaven." Luke 10. 18.

4. *A liar, and the father of it.* v. 44.

"Ye shall not surely die." Gen. 3. 4.

IV. THE SAVIOUR.

1. *Which....* convinceth me of sin? v. 46.

"Who did no sin." 1 Pet. 2. 22.

2. *I honor my Father.* v. 49.

"I and my Father are one." John 10. 30.

3. *I seek not mine own glory.* v. 50.

"I receive not honor from men." John 5. 41.

4. *My Father honoreth me.* v. 54.

"Father....glorify thy Son." John 17. 1.

5. *Abraham rejoiced to see my day.* v. 56.

"Having seen them afar off." Heb. 11. 13.

6. *Before Abraham was, I am.* v. 58.

"He is before all things." Col. 1. 17.

THOUGHTS FOR YOUNG PEOPLE.

Believers and Unbelievers.

1. There are two classes of people, and only two, according to God's estimate: those who accept Christ, and those who reject him. It is very important for every person to decide to which of these two classes he belongs. v. 31.

2. Those who believe in Christ receive his word, know the truth, and have all that the truth brings to them; while those who reject Christ are in blindness, ignorance, and darkness. How utterly these Jews misapprehended spiritual truth, because they would not accept Christ, who is the truth. v. 32.

3. Those who believe have liberty, while those who believe not are in slavery. Compare the saint with the sinner—which enjoys the greater freedom? v. 33-36.

4. Those who believe are children of God; those who believe not are children of Satan. To the one there is a likeness to God; to the other a likeness in deed and character to their master. v. 37-44.

5. Those who believe honor God; those who believe not dishonor him in the person of his Son. v. 45-50.

6. Those who believe have eternal life; those who believe not have eternal death. v. 51.

English Teacher's Notes.

WE have been hearing in these lessons much about believing in Jesus. It is he that believes who shall never hunger; it is he that believes who shall

have in himself the Living Water. To-day the teacher has an opportunity of entering, with more minuteness than hitherto, into what actually constitutes true belief. To a child-like, hungry soul the matter is very simple; but there are many young people who are puzzled as to the nature of the faith required, because they have a certain kind of belief which they find, however, produces no such results as the Scripture speaks of.

We continue to-day, as well as in the two following lessons, the narrative of things that happened during our Lord's visit to Jerusalem for the feast of tabernacles. He was teaching publicly in the temple, in the "treasury" (ver. 20), by which we may understand the court of the women, where the "treasury" or place for collecting alms and offerings was situated, and which was the place of general resort. The force of his words was so great that we are told "many believed on him." A similar thing is told us as the result of the wonderful things done on the occasion of his first public visit to Jerusalem, when he cleansed the temple. Chap. 2. 23. But as in the former instance, so to-day we shall find that this was

A belief that bore no fruit.

How do we know whether there is really life in a plant—that it has actually a root and is not merely a branch cut and stuck in the ground? There is only one way of knowing. Wait and see if it grows, if it produces flowers and fruit. If instead of this it withers and dies we discover that it had no real life. "I have trimmed the lamp," says the maid whose business it is to do so. But in spite of this the lamp goes out, thus proving that the trimming was not of the right kind, and that the needful oil had not been supplied. How, then, was the faith of these new professed disciples to be tested? "If ye continue in my word," says our Lord, "then are ye my disciples indeed;" and for such there is a blessing. "Ye know the truth, and the truth shall make you free." Certain results will follow if the faith be right.

But our Lord's words brought out at once the real nature of their belief. Look at the proud, indignant answer: "We be Abraham's seed, and were never in bondage to any man." They need to be made free? They scorn the thought: "Abraham is our father." Is not that enough? If that is enough, what do they want with Jesus? He is come as the "Bread of Life," as the One who gives the "living water," as the "light of the world," as the Son of God to make men free. Certainly they are not prepared to take him for all this. Their belief does not go so far. They had felt while he was speaking that his words were true; their minds had given assent; but they had no thought of his being the one to supply their own need. They thought he must be Christ, but forgot altogether what Christ was to do for them. They did not want their lives changed—could not give themselves up.

But there is something else. There is another blessing which Jesus has to bestow, for those who

continue in his word, and are his disciples indeed. "If a man keep my saying, he shall never see death. . . . He shall never taste of death." Is not this a blessing worth having? Look at the scornful answer: "Abraham . . . is dead, and the prophets . . . whom makest thou thyself?" Why, he claims to be the eternal, self-existent One—"Before Abraham—was, I am." But they will not acknowledge his supremacy any more than their own need. It is difficult to imagine that the opprobrious language of ver. 48, and the attempt to stone our Lord (ver. 59) proceeded from those who had professed to believe in him. But if it proceeded from others who stood by, at least it met with no contradiction or protest from these. And their conduct illustrates our Lord's saying: "He that is not with me is against me." To have a belief in Jesus which bears no fruit is to help on his enemies.

But now look at the very opposite: a belief that bore fruit. Here is a man who, ages before, had seen more than these Jews: "Abraham rejoiced to see my day!" How did he come to "see the day of Christ?"

1. *He acknowledged the claims of Jehovah.* "Taken now thine only son Isaac, whom thou lovest," was the command to him, "and offer him for a burnt-offering." Could any thing more tremendous have been demanded of man? But Abraham acknowledges the Lord's claim upon him. Not for a moment does he dispute it. Nor does he for a moment doubt the Lord's power to fulfill the promise made to him and to his seed, in spite of this strange command. And so he ascends the mount with Isaac, and there, in the person of his dear son, he beholds a willing victim laid on the altar.

2. *He accepted the provision of Jehovah.* The ram "caught in the thicket by its horns" is quickly laid on the altar in the place of Isaac, while he on whom the destroying knife was just about to descend goes free. And Abraham sees in symbol one taking the sinner's place and suffering the sinner's doom. And thus he beholds afar off the "day of Christ." "He saw it, and was glad." (I do not mean that this wonderful incident exhausts the meaning of our Lord's saying, but it holds the chief place in the history to which that saying refers, and the most important to set before the class.)

The question for the class is: What kind of belief is yours? There is a belief like that of the Jews—an assent to what is said about Christ. He is the Saviour—he died for men—"O, yes! We believe all that." Has he then suffered for your sins, and set you free from guilt and sin? Do you wish for this freedom? If not, what is Jesus to you? Again, he is the Lord. Yes, that is true. Then will you be guided by his word—by his will? If not, what is Christ to you?

True faith gives up to Christ as the One whose right and authority are supreme. And true faith accepts Christ as a deliverer from actual guilt and actual bondage. And such faith brings joy, higher than that of Abraham.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The Analytical and Biblical Outline suggests a good scheme for the teaching of this lesson, by making it group around four persons, and show what is taught concerning each....First, there is the **believer in Christ**. 1. He believes—what is it to believe? 2. He abides in Christ's word (Revised Version, ver. 31), and *knows the truth*. How much men will endure for the sake of knowing the truth! For example: A geologist will climb mountains, and penetrate glaciers, and endure dangers for knowledge. 3. He has *freedom*. The only freedom is in willing obedience to just law; for example, the good citizen is free, the law-breaker lives in constant fear. 4. He has *sonship*, ver. 35. Show how different the position in the family of a servant and a son. 5. He has *eternal life*, ver. 51. Queen Elizabeth, when dying, would have given her kingdom for life; a man worth twelve millions said that he would give it all if he could live ten years longer; the believer has eternal life....Secondly, there is the **unbeliever**. 1. He is a slave. 2. He is an enemy to his Saviour. See how bitter is the spirit of those who will not come to Christ! 3. He has Satan for his father, and he grows like him. Look at the very faces of wicked people, in a prison, or as they come out of a saloon—whom do they resemble? 4. They have no affinity with God or with good, ver. 45....Thirdly, in our lesson is the **devil**—one whose existence is disbelieved by very many, so that it is all the more necessary to teach Bible truth concerning him. In verse 44 are four facts concerning Satan; illustrate them to the class....Fourthly, we find the **Saviour**. Show from the latter part of the lesson: 1. His sinlessness, ver. 46. 2. His reverence for God, ver. 49. 3. His humility, ver. 50. 4. His honor, vers. 54, 56. 5. His eternity.

References. FREEMAN. Ver. 36: Freedom by the Son, 799. Ver. 44: Use of the term "father," 1. Ver. 48: Jewish hatred of Samaritans, 800. Ver. 57: Period of maturity, 801.

Songs from the Epworth Hymnal.

- 55. O little town of Bethlehem.
- 68. Majestic sweetness sits enthroned.
- 69. Tell me more about Jesus.
- 70. Thon dear Redeemer, dying Lamb.
- 102. The cleansing wave.
- 106. Come, said Jesus' sacred voice.
- 110. Blest are the hungry.
- 118. So near to the kingdom.
- 121. Who'll be the next?
- 124. The Gospel call.

Primary and Intermediate.

LESSON THOUGHT: *Jesus, the Deliverer.*



Print in large letters on one side of the board, "Enemies." Tell very simply, and in few words, how Jesus came to the world to save people from sin, which makes misery here, and kills the soul hereafter. Tell that some people did not want to be saved from sin. They wanted to wear a yoke [draw one as you talk] and be servants of Satan. They did not really think they were his servants. Satan closed their eyes so that they could not see the yoke they were wearing, and when they heard Jesus say that he came to make them free they were very angry. They did not look kindly at Jesus. They did not speak kindly to him. They wanted him to go away so they would never see him again, and some even wanted to kill him! Who were these people? Were they Jesus' friends or his enemies? [Print

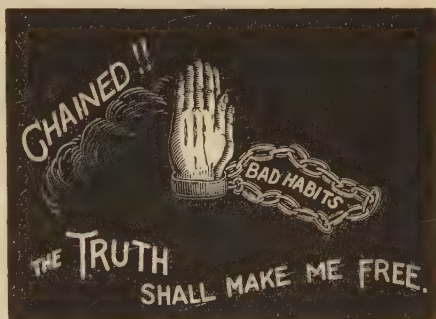
"Jews" above "enemies."] Tell that this was a long time ago. Ask if Jesus has any enemies now? Who are they? Children will think at once of people who do wicked deeds that are seen and known. Take this opportunity to teach that it is not only the sin which is seen, but that which hides in the heart, that makes one a slave. Show that Satan's yoke seems very light at first, but grows heavier and heavier all the time. Lead to the thought that all who do not obey Jesus are his enemies. Show that it is just the same now as ever. We are like the Jews. There are only two classes in God's sight—the obedient and the disobedient. Rub out "Jews," and print "all who disobey." Then print "friends" on the other side of the board, and "all who obey" above. Print "Jesus" between, and let the board read thus when complete:

All who disobey	JESUS	All who obey
Are his enemies.		Are his friends.

Tell that Jesus does for his friends what he cannot do for his enemies; he breaks the yoke that Satan has put upon every soul. Erase the middle part of the yoke, and show that when a yoke is broken it falls off. Jesus is the deliverer, because he makes the slave to sin free. Let children help to tell what they are free from when they love and obey Jesus—haughty tempers, self-will, etc. Who wants to become Jesus' friend to-day? Sing "Come to Jesus."

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This design is intended to teach that the sinner is a slave to sin. Bad habits bind us fast; it is only the *Truth* as revealed in Christ Jesus that can break the chains. The superintendent may interest the school by asking scholars to name certain habits, such as intemperance, etc., that bind the sinner.

DIRECTIONS. To draw the hand, sharpen a piece of chalk to a fine point; put the left hand flat against the board, and then trace it in outline with the chalk.

Lesson Word-Pictures.

It is a gathering in the temple, and Jesus there addresses the people. Listen, and you will hear Jesus talking to them in his own earnest, commanding way. What does he say to these proud Jews, these children boasting that they are free, and Abraham is their father? Does he tell them that they are not free, but children of the devil? You see their countenances darken with anger. They lean forward to dart some fierce, wicked accusation at him. Hear them cry that he has a devil. Has he seen Abraham? Listen now as he says like a king, "Before Abraham was, I am." Like a king? Says it as would one whose father is very God. And his hearers—they turn from him in rage and horror. We seem to hear the cry, "Stone him, stone the blasphemer!" They turn away only to hunt up the stones that may be hurled at a defenseless man. They are ready to rush upon him, drive him, pound him, stone him out of life, but—he is gone! They look, and he has vanished.

SECOND QUARTERLY REVIEW.

June 27.

HOME READINGS.

- M. Lessons I, II. John 1. 1-18; 35-51.
 Tu. Lessons III, IV. John 2. 1-11; 3. 1-18.
 W. Lesson V. John 4. 5-26.
 Th. Lessons VI, VII. John 4. 27-54.
 F. Lessons VIII, IX. John 5. 5-18; 6. 1-21.
 S. Lesson X. John 6. 22-40.
 S. Lessons XI, XII. John 7. 37-52; 8. 31-38, 44-59.

REVIEW SCHEME FOR SENIOR STUDENTS.

Who was the author of the book we have been studying?

Whose life is described?

Name the men who have been brought into intimate relations with him mentioned in this lesson.

Name the cities and villages of which we have studied.

Name the miracles which are recorded in the lessons of the quarter.

How many women are mentioned?

Repeat from memory the Golden Texts.

Give the outline heading suggested by the following:

A boat—angry waves—tired rowers—dark night—a figure like a specter drawing near.

A spring and pool of water—steps leading down to the water—covered porches—sick—infirm—suffering men—a sudden bubbling of the water—a rush toward the pool.

A weary traveler, alone and at noon, sitting on a wally—a woman—a pitcher—two mountain peaks casting their shadows along the mountain road.

A fig-tree—a man sitting beneath it—an approaching stranger—an Israelite indeed.

The temple at Jerusalem—a figure standing before the golden gate—a crowd of Jews—a band of soldiers—some saying a prophet—the Christ—others not from Galilee.

What five practical lessons can you recall from the teachings of the quarter?

How many days did Jesus stay in Samaria?

Write in a column the numbers of the different lessons, beginning with Lesson I. Opposite each write the topics; then the first four words of the Golden Text; then the Outline. Commit all these to memory.

What have you learned about Jesus from these lessons?

In what lessons is Philip spoken of? Andrew? Peter? Nathanael?

Find a good text to be a Golden Text for the quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. **The Word Made Flesh.** John 1. 1-18.—By whom were all things created? Who is co-eternal with God? What title is given him in this lesson? Of whom is he the Light? How was the Word revealed to men? [GOLDEN TEXT.] By whom was he rejected?

LESSON II. **The First Disciples.** John 1. 35-51.—To whom did Jesus come for baptism? Who were with John? What title did he give to Jesus? What did his disciples do? [GOLDEN TEXT.] What news did Andrew bring his brother?

LESSON III. **The First Miracle.** John 2. 1-11.—What feast did Jesus attend in Cana? What was wanting at the feast? Who called the attention of Jesus to this want? How did Jesus help them? What opinion was given concerning the water that was changed? [Repeat the GOLDEN TEXT.]

LESSON IV. **Jesus and Nicodemus.** John 3. 1-18.—What late visitor had Jesus? What did he confess Jesus to be? What did Nicodemus learn? [GOLDEN TEXT.] What gift had God given the world? How many men receive that gift?

LESSON V. **Jesus at the Well.** John 4. 5-26.—To whom did Jesus preach at the well-side? What did Jesus ask of the woman? What did he offer her? What did she confess Jesus to be? What did Jesus say to her about true worship? [GOLDEN TEXT.]

LESSON VI. **Sowing and Reaping.** John 4. 27-42.—What invitation did the Samaritan woman give her neighbors? Why did they believe on Jesus? [Repeat the GOLDEN TEXT.] What awaits both sower and reaper?

LESSON VII. **The Nobleman's Son.** John 4. 43-54.

—Where did Jesus go from Samaria? On what errand did a visitor seek him at Cana? What assurance did Jesus give him? [GOLDEN TEXT.] How did he receive the assurance? What did he find on returning home?

LESSON VIII. **Jesus at Bethesda.** John 5. 5-18.—Where did Jesus find a diseased man lying? How long had he been ailing? Why was he not cured? What question was asked him? [GOLDEN TEXT.] What command was given? What followed? Why did the Jews condemn Jesus for this act?

LESSON IX. **Jesus Feeding Five Thousand.** John 6. 1-21.—Who followed Jesus beyond the sea of Tiberias? Why did Jesus pity them? How did he supply their wants? Who can supply all our spiritual need? [GOLDEN TEXT.]

LESSON X. **Jesus the Bread of Life.** John 6. 22-40.—To what place did the people come seeking Jesus? What reason did he give for their seeking him? What did Jesus declare himself to be? What did his hearers ask of Jesus? [GOLDEN TEXT.] What will faith in Jesus secure to all men?

LESSON XI. **Jesus the Christ.** John 7. 37-52.—What was the proclamation of Jesus on the last day of the feast? What title did some give Jesus? What was Peter's testimony? [GOLDEN TEXT.] Why did some hesitate to believe?

LESSON XII. **Jesus and Abraham.** John 8. 31-38; 44-59.—What test of discipleship did Jesus give? Whose children did the Jews claim to be? Why were they not truly his children? [Repeat the GOLDEN TEXT.] How did the Jews treat Jesus? How did he escape them?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I.—*Golden Text:* **The Word was made flesh, and dwelt among us.** Who is the Word of God? **Jesus Christ.** What did John the Baptist proclaim Jesus to be? **The Light of the world.** What does Christ promise to them that believe on him? **Power to become the sons of God.** What glory did he show the world? **The glory of a holy life and mighty works.**

LESSON II.—*Golden Text:* **The two disciples heard him speak, and they followed Jesus.**—Who followed Jesus? **John and Andrew.** What did they become? **The disciples of Jesus.** Whom did Andrew bring to Jesus? **His brother Simon.** What did Jesus say to Philip? **"Follow me."** What did Philip tell Nathanael? **"We have found Jesus of Nazareth."** What did Jesus tell them? **"Thou shalt see great things."**

LESSON III.—*Golden Text:* **This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.**—What miracle was it? **The turning of the water into wine.** Where was Jesus? **At a wedding.** Who was with him? **His mother and his disciples.**

LESSON IV.—*Golden Text:* **Ye must be born again.**—To whom did Jesus say this? **To Nicodemus, a Jewish teacher.** What did Nicodemus reply? **"How can a man be born again when he is old?"** How did Jesus answer? **"Except a man be born of water and of the Spirit he cannot see the kingdom of God."** Whom did God send to save the world? **His only begotten Son, Jesus.** What does Jesus give to all who believe on him? **Eternal life.**

LESSON V.—*Golden Text:* **God is a Spirit, and they that worship him must worship him in spirit and in truth.**—To whom does Jesus say this? **To the Samaritan woman at Jacob's well.** Why had she come there? **To draw water.** What did Jesus say he could give her? **The living water.** Of what did she tell him? **Of their long-expected Saviour.** What was Jesus's answer? **"I am he."**

LESSON VI.—*Golden Text:* **One soweth and another reapeth.**—What awaits both sower and reaper? **A heavenly reward.** What did Jesus tell his disciples? **That the fields were white with harvest.** What kind of a harvest? **The hearts of men waiting to believe on their Saviour.** Who believed on Jesus? **Many of the Samaritans.**

LESSON VII.—*Golden Text:* **Jesus saith unto him, Go thy way, thy son liveth.**—Whose son did Jesus heal? **The son of the nobleman of Capernaum.** Who believed on Jesus? **The nobleman and all his house.**

LESSON VIII.—Golden Text: *Wilt thou be made whole?*—Of whom did Jesus ask this question? **Of the sick man by the pool of Bethesda.** What did he reply? *"Sir, I have no one to help me."* What did Jesus say to him? *"Take up thy bed and walk."* Who were angry with Jesus because he healed on the Sabbath day? **The Jews.** What did he tell them? *"My Father worketh, and I work."*

LESSON IX.—Golden Text: *Jesus saith unto them, I am the bread of life.*—How is Jesus the bread of life? **As bread keeps our bodies alive, so Jesus can keep our souls alive forever.** How many did Jesus feed with the five loaves and two fishes? **Five thousand people.** Where did he go afterward? **To the mountain to pray.** What did the disciples do? **They entered a boat to go to Capernaum.** Who came to them on the water? **Jesus.**

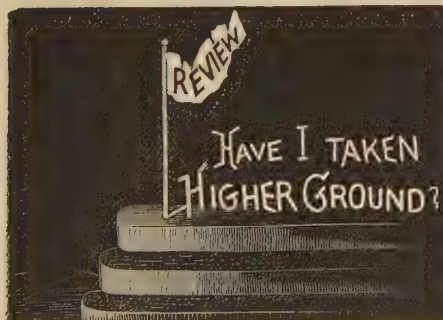
LESSON X.—Golden Text: *Lord, evermore give us this bread.*—For what were the people asking? **For the bread of God sent down from heaven.** What did Jesus tell them? *"I am the bread of life."* Who will never hunger? **Those who come to Jesus by faith.** For what did Jesus come down from heaven? **That men might believe on him, and have everlasting life.**

LESSON XI.—Golden Text: *Thou art the Christ, the Son of the living God.*—Who believed that Jesus was the Christ? **Many of the people.** Who sent officers to arrest Jesus? **The Jewish rulers.** What word did they bring back? *"Never man so spake."* How did the rulers feel toward Jesus? **They hated him, and wanted to kill him.**

LESSON XII.—Golden Text: *Your father Abraham rejoiced to see my day, and he saw it, and was glad.*—What day did Jesus mean? **The time when he should come down from heaven to save men.** What question did the Jews ask him? *"Hast thou seen Abraham?"* What was his reply? *"Before Abraham was, I am."* Why did the Jews try to stone Jesus? **Because he made himself equal with God.**

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is the review flag planted farther along life's road than we have ever reached before. Have we gone upward in wisdom and strength and righteousness during the past quarter? Stand by the flag, and look back to see whether you passed by the truth without gathering some in your heart. Look again, and see if you have neglected any one of the great principles of God's kingdom as taught in the lessons. Look for the main facts. Rally round the flag.

LESSONS FOR JULY, 1886.

- JULY 4. Jesus and the Blind Man. John 9. 1-17.
 JULY 11. Jesus the Good Shepherd. John 10. 1-18.
 JULY 18. The Death of Lazarus. John 11. 1-16.
 JULY 25. The Resurrection of Lazarus. John 11. 17-44.

The Devil's Tail.

BY GEO. MAY POWELL.

THE practical pungency of illustrations used by the late Rev. Dr. Tyng was proverbial. Once on the occasion of a public gathering of young folk, he asked the boys: "What is a cigar?" Naturally, several of them replied: "A roll of tobacco, sir." The good minister then told them that "a cigar is the end of the devil's tail; and that if a boy gets it into his mouth he will soon swallow the whole tail, and before long he will very likely find the devil himself is in him."

A common sense commentary on this parable would be a talk such as the writer often holds with some bright boy whom he finds smoking.

"Well, little brother, would you like to have me tell you how you can make some money?"

"Yes, sir," he replies, with emphasis, and with eyes aglow.

"Well then," I reply, "there is a good old rule that 'a penny saved is as good as two earned.' If you will save the money that this smoking habit will grow into, you will find that in telling you to do so I have done much better than if I should give you a five-dollar bill." I then lay deeper foundations in his reason, as follows: I ask him why he knows better about things in this world than a little baby does? He naturally answers, "Because I am older than the baby." I then ask him, "As I am older than you, should I not know better than you?" He can't help assenting to this; when I further suggest that besides being older than he is I was foolish enough to use tobacco fifteen years. He admits that as I have used it more years than he has lived I should know something about it. I then tell him that for seven years I was a member of a Prison Committee, having interests of criminals in hand, and ask him if he thinks I ought to know any thing about how criminals get into trouble? His eyes are now open wide, as he assents to that suggestion. I then tell him I found first that the court records show a big majority of these poor fellows got into trouble through liquor; second, that with nearly all of them the use of tobacco was the beginning of intemperance. I tell him I had hard work to stop using tobacco, and that he will find it hard work to stop unless he thinks this little prayer in his mind often every day: "Jesus, please help me to stop."

Some one has beautifully as well as forcibly said, in substance, that any one of the Christian graces includes all the rest, if fully lived out. By parity of reasoning, any of the vices not only may but is likely to grow into many. "The kingdom of heaven is within you;" so is the kingdom of hell.

By the help of God the writer cast out this devil of tobacco, because he dared not face the possibilities of his example leading bright boys to light the cigar which might lead them through the gates of intemperance and crime into perdition.

Tobacco-using fathers and Sabbath-school teachers and preachers may incur the awful responsibility of soul-blood by their example in this matter, if they dare; but we are not fool-hardy enough to do so.

Review Service for the Second Quarter.

BY REV. S. P. HAMMOND.

STUDIES IN THE WRITINGS OF ST. JOHN.

Subject: The World's Redeemer.

I. John and his Gospel.

Superintendent. Will the school repeat the first verse of the gospel of John?

School. "In the beginning was the Word, and the Word was with God, and the Word was God."

Supt. Where and when was John born?

School. He was younger than his Master, and was probably born in Bethsaida between the years one and five A.D.

Supt. Are the names of any of his relatives given in the Scriptures?

School. His father's name was Zebedee, and mother's Salome, and his brother's James. It is also supposed by many that he was first cousin to Jesus, and distantly related to John the Baptist.

Supt. What other facts can the school give of the author of the fourth gospel?

School. He was brought up to his father's business, and carried on fishing in the waters of Galilee. It is supposed that he made his home at Jerusalem until its destruction in A. D. 70, and then at Ephesus, dying at the latter place in his ninetieth or ninety-fifth year. His nature was gentle, loving, ardent, impetuous, "blending the gentleness of the dove with the sublime force and vision of the eagle."

Supt. The gospel in which we have studied for three months was written by John. Will the school tell some of the facts connected with its composition?

School. It was written in the Greek language, and, according to the general voice of antiquity, at the city of Ephesus, in the year 85 or 86, and is probably the record of the story of Jesus as preached by its author for many years.

SINGING BY THE SCHOOL.

II. The Nature of the World's Redeemer.

Supt. We have found in the study of the quarter that the first, tenth, eleventh, and twelfth lessons teach us somewhat about the nature of the Redeemer; will the school repeat the topics of these lessons?

School. They are, first, "The Word made Flesh;" tenth, "Jesus, the Bread of Life;" eleventh, "Jesus the Christ;" twelfth, "Jesus and Abraham."

Supt. In the first lesson the divine nature of Jesus is taught. The school will recall and repeat some of the words of that lesson which teach this doctrine.

School. "The Word was God." "All things were made by him." "In him was life." "That was the true light." "The only begotten Son which is in the bosom of the Father."

Supt. The tenth lesson teaches that the Redeemer is the "meat which endureth unto everlasting life." What are some of the words which teach this truth?

School. "The bread of God is he which cometh down from heaven, and giveth life unto the world." "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Supt. We will do well to pray the prayer of the Golden Text of this lesson, so let us all reverently say,

All. "Lord, evermore give us this bread."

Supt. In the eleventh lesson Jesus is declared to be the Christ. Will the school tell how this is shown?

School. First, by his declaration that he will satisfy the thirst of the soul; second, by the statements made by those who objected to him; and third, by the declaration of the soldiers sent to arrest him, "Never man spake like this man."

All. "And Simon Peter answered and said, Thou art the Christ, the son of the living God."

Supt. The eternal existence of the world's Redeemer is taught in the twelfth lesson, as well as some of his traits of character as teacher of the disciples.

School. He was declared to be perfect in life and character by the challenge, "Which of you convinceth me of sin?" He was declared to be greater than all men, and to have existed from all time by his comparison with Abraham in the words, "Verily, verily, I say unto you, Before Abraham was, I am."

SINGING BY THE SCHOOL.

[During the singing of the above hymn let a class of five scholars come forward, and stand facing the school.]

III. The World's Redeemer Setting up his Kingdom.

Supt. Lessons second, third, fourth, fifth, and sixth deal with the beginnings of the Redeemer's kingdom. I shall call upon this class of five scholars to give me the topics, Golden Texts, and substance of these lessons separately.

First Scholar. The topic of the second lesson is "The First Disciples," and the Golden Text, "The two disciples heard him speak, and they followed Jesus." In this lesson is shown what it is to go to Jesus: how the disciple may immediately lead others to the Saviour, and what are the blessings of discipleship.

School. "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.... Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Second Scholar. The third lesson is about the first miracle.

School. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Second Scholar. In this lesson we see that Jesus honors and blesses the home and family, and in the first miracle we have a type of Christ's transforming work in the world, as well as a manifestation of his great power and glory.

School. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Third Scholar. The fourth lesson speaks of the great doctrine of regeneration, which lies at the beginning of every Christian life. We learn from this discourse of Jesus with Nicodemus, first, that the way into the kingdom of God is by the new birth; second, that if we would be saved we must be born again; third, that the new birth is to be understood not by our much learning, but by a personal experience wrought by God in the soul; fourth, that this teaching is not meant to be a hard doctrine, and an exacting requirement only, but a blessed privilege of a higher life, of heavenly experience, of a diviner living.

School. "Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

SINGING BY THE SCHOOL.

Fourth Scholar. The fifth lesson gives instruction in the nature of true worship. The Golden Text, which I

would like the whole school to repeat with me, is as follows (school repeat): "God is a Spirit, and they that worship him must worship him in spirit and in truth." We, as a Sunday-school, are much interested in these words of Jesus, for worship is a prominent part of our service. Will the boys tell what constitutes a true worshiper?

Boys. One that offers to Almighty God in prayer, in sacred song, in Scripture study, and in holy meditation, honor, praise, reverence, and love. One that recognizes and communes with God in his true nature. One that worships God as a Spirit—in spirit and in truth.

Girls. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Fifth Scholar. The sixth lesson speaks of the first sowing and reaping in the Redeemer's kingdom. The sowing was the teaching of the woman at the well and the Samaritans who listened to the woman's report and afterward to the great teacher; and the reaping was the effect upon these listeners of whom it is said, "Many of the Samaritans of that city believed on him for the saying of the woman . . . and many more believed because of his own word."

School. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SINGING BY THE SCHOOL.

IV. The Miracles of the World's Redeemer.

Supt. This cluster of lessons, composed of the third, seventh, eighth, and ninth, treat of four of the miracles of Jesus.

School. The topics are "The First Miracle," "The Nobleman's Son," "Jesus at Bethesda," and "Jesus Feeding Five Thousand."

Supt. These miracles taken together were all signs, "First, of Christ's divine nature; second, of his mission from God; third, of his good-will toward men; fourth, of the truths that he taught; fifth, of the nature and character of God."

School. "The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him."

First Teacher. The seventh lesson is about "The Nobleman's Son," and has as a central thought the "Reward of faith."

School. The story is told in the following Scripture: "There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth."

Supt. As we have studied this account there has been suggested to us, first, that faith is founded upon knowledge; second, that faith leads to a full dependence upon Jesus; and third, that faith is sure to have its reward.

Second Teacher. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. . . . Lord, I believe; help thou mine unbelief."

SINGING BY THE SCHOOL.

Third Teacher. The topic of the eighth lesson is "Jesus at Bethesda," and the Golden Text, "Wilt thou be made whole?" The incident here told illustrates the power of Jesus over disease, and points to him as the great Physician of both soul and body.

Supt. The subject of this miracle was an impotent man "which had an infirmity for thirty and eight years." The place was the pool of Bethesda—the house of mercy—and the result is expressed in these words: "Immediately the man was made whole, and took up his bed, and walked."

School. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

SINGING BY THE SCHOOL.

Fourth Teacher. The fourth miracle spoken of this quarter is that in the ninth lesson, "Jesus Feeding Five Thousand." We find in this a wonderful illustration of Jesus' power over nature. And it is with much satisfaction that we note he uses this power to supply the daily wants of men, and that he exerts that power in times of special need. The people were hungry and he fed them. There was not sufficient food to appease the hunger of the multitude, so he multiplied miraculously the loaves and fishes until all were fed; so he is meeting our constantly recurring wants of body and soul, and by his almighty power performing a continuous miracle.

Boys. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that shall come into the world."

Girls. "What manner of man is this, that even the winds and the sea obey him?"

Teachers. "The officers answered, Never man spake like this man."

All. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

SINGING BY THE SCHOOL.

Supt. In these studies in the gospel of St. John we have learned during the last quarter, first, about the nature of the world's Redeemer.

School. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

SINGING BY THE SCHOOL.

With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.

Supt. Second, about the beginnings of the Redeemer's kingdom.

School. "That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

SINGING BY THE SCHOOL.

Supt. Third, about the miraculous indorsement of the world's Redeemer.

School. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

At Home.

... A student in one of the leading universities of the United States writes as follows: "I can say that I received from my study in the Chautauqua Circle all the desire which I have for college life, its advantages and attainments." A good testimony.

... The Spring Garden Street Methodist Episcopal Sunday-school, of Philadelphia, prints a very carefully prepared programme of its exercises, showing the precise minute when each event is to take place, and leaving blanks to be filled with the number of the hymn, title of lesson, etc., etc. It suggests a Sunday-school which is managed according to system, and will be useful to all who like to have the same general order of exercises. Mr. John H. Dungan, 815 Filbert Street, is the superintendent.

... Many Sunday-schools have found a use for barrels in their work. We saw awhile ago a great pyramid of small barrels standing on the platform of a school. They did not contain any thing dangerous, but were intended for use as contribution-boxes. Each teacher and scholar received a barrel, to be returned on "Missionary Sunday." The barrels were duly brought back, loaded with lucre, and emptied into stout envelopes, one for each class. As a result the missionary collection was twice as large as usual.

... The barrels referred to in the above item, are about three inches high by two inches in diameter. They contain a slit in the head for the reception of the money. The head is movable, so that the money can be taken out without injuring the barrel—an improvement in this respect upon the "jugs" which were so popular a while ago. These barrels may be ordered at five cents each, or \$3 per hundred, from the publishers of the JOURNAL.

... We were present at a Sunday-school some weeks ago where thirty-six young men sat in a class with their teacher, a business man of many cares, yet always at his post in the school. We were informed that every scholar in that class, not already a church-member, was converted and united with the church last winter. Nearly all of the Bible class meet with the same leader in a church class-meeting on a week-night; so that Bible study and the training of Christian experience go hand in hand. We counted it a privilege to take the hand of each member of that class, and shall watch with interest its history.

... There is an elderly teacher of a class of elderly ladies, whose success has often attracted our attention. His scholars are always present, and cherish an enthusiastic loyalty toward their class and their teacher. Some time ago we learned one secret of this teacher's influence. He visits his entire class at their homes every month, and always calls on Monday when a scholar has been absent on Sunday. Not all teachers can pursue this plan, but many can do it who are apt to think that they cannot, and every one who tries it will find it a power for doing good.

... One of our editors, who occasionally rides on a railroad train, found himself one day beside a church worker, who said, "At our house we repeat three questions and answers from the Catechism every morning at family prayer—the same three for a week, after which we take three more verses. By this plan we go through the Catechism every year." It was for just such a method of instruction that the Church Catechism was prepared. This plan will not supersede its use in the Sunday-school, but will prepare for it, and make it more useful.

... One of our pastors, the Rev. George C. Wilding, now of Monmouth, Ill., writes that he has taken and used the SUNDAY-SCHOOL JOURNAL from the first number, eighteen years ago, up to the last one issued. He says: "I have had the copies substantially bound. Not long ago, I carefully prepared an Index of the Scripture treated in the lessons of all these years, and now I have a Bible Commentary of great value. As I have the Lesson Compend and Commentaries from their issue in 1872, the Index serves for these as well as for the JOURNAL. I feel rich since my discovery of this 'gold mine.'"

... A change has been made in the requirements of the Assembly Normal Union, which provides a course of instruction for the better equipment of Sunday-school teachers. Heretofore the fee of membership has been twenty-five cents, with the text-book, "Outline Normal Lessons," forty cents additional. The fee is now but ten cents, and any person who possesses the text-book, upon sending that amount, can be enrolled, and receive all the documents, examination papers, etc. Any one who sends fifty cents to the Rev. J. L. Hurlbut, D.D., at the office of the JOURNAL, will receive the text-book and be enrolled as a student of the A. N. U. During the past year more than two thousand people have been registered as students of this course, and as many more have attended its classes in the various assemblies.

... A superintendent recently remarked, "I have resolved not to accept as a teacher any young lady or gentleman belonging to what are known as 'the highest social circles,' without careful examination and a six months' probation. People who belong to the upper social grades have so many visits to make and so many entertainments to attend that they have very little time for study and the care of their classes. Besides, they often go away for a Sunday, and leave their classes unsupplied. They stay at home for the most frivolous reasons, have sick headache very often, and are really of more trouble than they are worth. In my Sunday-school the best teachers are men and women who work for their living and belong to the upper-middle grade of society."

... The Metropolitan Church, Washington, is peculiar in its relations to our Church at large. Our readers will doubtless be pleased to learn of the prosperity of its Sunday-school. During the Conference year which closed in March, the average attendance was two hundred and fifty, a considerable advance over former years. With no debt, and money in the treasury, the school paid for its periodicals in advance, as all Sunday-schools ought to do. All the money needed for periodicals and library work was raised without a general church collection, or holding fairs, or having lectures. During the past Conference year, the school was graded into primary, intermediate, junior, and senior grades, with a reserve corps of teachers. Children are graduated with suitable exercises on Children's Day from one grade to the other, each child in the lower grades receiving a certificate of promotion. Mr. H. O. Hall is the superintendent.

... In the First Congregational Church in Washington, D. C., no announcements of meetings are made from the pulpit. The notices are printed and placed in the pews, and those interested can take them home. Notices not sent in time to be printed must wait. This prevents the interruption of public worship by announcing lectures, concerts, fairs, festivals, etc. If this custom were universally adopted, the "officious brethren" who think it is their duty to march up the

aisle and hold a whispered consultation with the pastor in reference to some announcement they wish made, would find their occupation gone. This might be an affliction to them, but O, what a blessed relief to the pastor!

Book Notices.

The Chautauqua Movement. By John H. Vincent. With an Introduction by President Lewis Miller. Boston: Chautauqua Press. In the absence of the editor we are glad to notice this beautiful duodecimo volume of more than three hundred pages. We have in it the long-looked-for history of the Chautauqua movement by the man who above all others is, by reason of his connection with it from its origin, best able to prepare it. His personal efforts for its success, involving an amount of labor well-nigh incredible, are, of course, not detailed here. The pen of another must write that in some future day. But those who wish to know what Chautauqua means, how and when it originated, what it has done, and what it proposes to do, can find their inquiries satisfactorily answered in this volume. The thousands all over the land and in other lands who have felt the uplifting power of this movement will be pleased in reading this book, and their pleasure will be greatly heightened if they have ever mingled in the throngs which every summer crowd the beautiful grove by the lake. J. M. F.

Manual Training the Solution of Social and Industrial Problems. By Charles H. Ham. Illustrated. New York: Harper & Bros. The author is an enthusiastic believer in manual training as an educational force. The text of his volume is found in the preface: "The great gulf between the savage and the civilized man is spanned by the seven hand-tools—the ax, the saw, the plane, the hammer, the square, the chisel, and the file." "The modern machine-shop is an aggregation of these tools driven by steam." The work is of great value to all who are interested in education and in political economy. A number of important social and industrial questions are incidentally discussed in its pages.

Sermons and Sayings. By Rev. Sam P. Jones, of Georgia. Cincinnati: Music Hall Series. Edited by W. M. Leftwich, D.D. With an introduction by I. W. Joyce, D.D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. It is, we suppose, impossible in any printed sermons to give a correct representation of the preacher of these discourses. Doubtless they are accurately reported, but the man himself, seen or heard, is what is needed. We cannot call them model sermons, and yet every preacher who reads them may be benefited by them. There are a directness and a vigor in his style which are well worth studying. The man is evidently in earnest, and an earnest man is sure to find a hearing. It will be found much easier to criticize his sermons than to equal his zeal and consecration.

The Electric Theory of Astronomy. By B. T. Kavanagh, M.D., D.D. With an Introduction by Rev. R. H. Rivers, A.M., D.D. Cincinnati: For the Author by Cranston & Stowe. For more than fifty years the author has been developing the thoughts which at last find utterance in this volume. His theory is that electricity and not gravitation is the motive power of the universe. He must be a bold man who would controvert Sir Isaac Newton, but Dr. Kavanagh does not hesitate to do so, and to show his reasons for it. We must leave to scientific specialists the task of confirming or refuting his arguments.

Eventful Nights in Bible History. By Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware. New York: Harper & Brothers. The thirty-two sermons in this volume are all excepting the last founded on events which occurred in the night. They begin with the eventful night in which God's promise was made to Abraham, and close with a contemplation of the future glory, when "there shall be no night there." The sermons are written in an easy, attractive style, and are deeply spiritual.

Pictures of St. Paul, Drawn in an English Home. By A. L. O. E. With many illustrations. New York: Robert Carter & Brothers. It is now many years since Miss Tucker (A. L. O. E., that is, A Lady of England) sent out her first volume. Her well-known initials on a title-page are sure to secure a large number of readers for any publisher. The present work is no exception to the excellence of its predecessors. Under the thin veil of an imaginary family conversation, she brings out the main facts in the life of the great missionary. It is indeed a missionary volume. The numerous illustrations are well executed, and are helpful to an understanding of the text.

What's Mine's Mine. By George Macdonald. Boston: D. Lothrop & Co. It is not necessary to call attention to the attractive style of the popular author of this book. He gives us here a thrilling story of wrongs righted, and tells it in his own inimitable manner. His poetic fancy, his dramatic power, and his peculiar theology all find opportunities to exhibit themselves, and the reader is led on by the writer's charming manner from the first sentence to the last.

Mount Moriah's Crest. Geo. May Powell, Box 700, Philadelphia. Mr. Powell has here a very striking picture of the Haram, or Sacred Inclosure of the old temple site in Jerusalem. It differs from the ordinary representations of the temple area, in being taken from the north-west corner of the inclosure and looking to the south-east, thus putting the Mount of Olives on the left hand. It is a beautiful picture, and, being mounted on very heavy card-board, may be framed or remain unframed, according to taste.

Preachers' Pilgrimage through Probation, Itinerancy, Superannuation, to Coronation. By Rev. J. B. Robinson, D.D. New York: Phillips & Hunt. There are many excellent thoughts in this little book, though we do not think the arrangement the best. It follows the Methodist preacher from the beginning of his work to the end of his life.

Ramblings in Beulah Land. By Jennie Smith. Philadelphia: Garrigues Brothers. A record of religious experience, interesting to the personal acquaintances of the writer.

Index to Harper's New Monthly Magazine: Alphabetical, Analytical, and Classified. Vols. I to LXX inclusive, from June, 1850, to June, 1885. Compiled by Charles A. Durfee. New York: Harper & Brothers. A book of incalculable value to every person who has kept a file of the oldest and one of the best of the magazines; and valuable also to all who, living in cities, have access to public libraries. Almost every topic in the range of human knowledge seems to find a place in this book.

Lives of Greek Statesmen. Second Series. By the Rev. Sir Geo. W. Cox. New York: Harper & Brothers. The life of a great man embodies much of the history of his epoch; and no period of history is worthy of closer study than that of Kimon, Perikles, and Demosthenes, who are among the subjects of this volume, which all students of history will enjoy.

CLASS RECORD FOR JUNE, 1886.

	June 6.	June 13.	June 20.	June 27.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for June.

(Tune, "Saviour, like a Shepherd.")

TENTH LESSON.

JESUS, thou art calling children,
To thy pastures large and fair;
Help them follow and obey thee,
Trusting wholly to thy care.—*Cho.*

ELEVENTH LESSON.

JESUS, pour thy living water
Into this poor heart of mine;
Bid it bud and bloom with beauty,
All the glory shall be thine.—*Cho.*

TWELFTH LESSON.

JESUS, break the bonds of evil,
Set thy little children free;
Free to love and serve thee only,
Daily growing more like thee.—*Cho.*

LESSONS FOR 1886.

Second Quarter.

- Apr. 4. THE WORD MADE FLESH. John 1. 1-18.
11. THE FIRST DISCIPLES. John 1. 35-51.
18. THE FIRST MIRACLE. John 2. 1-11.
25. JESUS AND NICODEMUS. John 3. 1-18.
May 2. JESUS AT THE WELL. John 4. 5-26.
9. SOWING AND REAPING. John 4. 27-42.
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